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Prabuddha Bharata

Vol. LXXIV NOVEMBER 1969 No. 11

Arise! Awake! And stop not till the Goal is reached.

THE UNIVERSAL CALL OF RELIGIONS

Utterly hopeless though we be,
Do Thou, O God, give us hope!
O Lord of strength, the Powerful,
Do Thou, O God, give us hope!
Let hostile spirits sleep, and every gentler genius wake.
Do Thou, O God, give us hope!

Ṛg-Veda 1.29. 1,2,4

God is ever true. He is the true Lord.
He Who made this world, is and shall be.
Behold! His handiwork attesteth His greatness.

Japjī 27

Grant that we may reach to union with Thyself,
With righteousness forevermore!

Yasna 41.6

A good man may hope to become immortal.

Tai-Shang Kan-Ying Pien, 265-266

My soul! Wait thou only upon God;
For, my expectation is from Him.

Psalms 62.5

What hath come to you that ye hope not
for goodness from the hand of God?

Koran 71.12

ONWARD FOR EVER!

Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are bound to see sin everywhere, and if you want to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery, and what are all these, but the result of weakness? The world is made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thoughts enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, "I am He, I am He." Let it ring day and night in your minds like a song, and at the point of death declare, "I am He." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practise the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.

Vivekananda

THE PLEASANT AND THE GOOD

I

In the *Katha Upaniṣad* there is a very interesting story of Naciketas, who went to the abode of death and became his guest. Under what circumstances did he go to that rather unpopular resort?

It is said, Vājaśravasa, an eminent person of the Vedic times, was performing the Viśwajit sacrifice, in which the sacrificer had to give away all his property to the priests and other Brahmins. This sacrificer was a clever man with strong attachment to his possessions. So the cows which he was giving away were only those which were no longer able to drink, eat, give milk or calve.

His young son, Naciketas, a mere boy at that time, was watching the performance of his father. He shuddered to think the evil consequences that would surely befall his father for making these useless gifts in a sacrifice in which the sacrificer was expected to give only the best things as offering. Here was a calculated dishonesty which was fraught with awful consequences.

This happens in the world sometimes: we find a grown-up person due to his hardened attachment to things, is not able to desist from doing a wrong thing, whereas a much younger person clearly distinguishes between the right and the wrong and desists from doing the wrong. He may even foolishly point out a mistake of his elder and get a snubbing. 'Oh, do I not know that? You have come to teach me! Shut up, audacious imp!' He shuts up and puts up too. In course of time, alas, he also becomes like his elder. The world corrupts many a young beautiful thing.

Naciketas was, however, an extraordinary boy. He was determined to save his father from the evil consequences that were sure to befall him for his evil action in the

name of performing a sacrifice. He said to his father, 'Father, to whom will you give me?' The father was annoyed at this impertinence of the boy and did not reply to his question. But when the boy repeated the question for the third time, he burst forth, 'Unto death I shall give you!'

After having uttered these words, the father realized his fatal mistake and was full of remorse, for after once having spoken, he had to be true to his word and sacrifice his son. In the Hindu mythology death is the portfolio of a Deity known as Yama. Once you sacrifice a thing to a Deity, it is not good for you to take it back.

Naciketas realized his father's plight, but he himself did not want him to go back on his word, which in effect meant the junior's going to the abode of death. He consoled his lamenting father saying :

> 'Look back and see how it was with those who came before us, and observe how it is with those who are now with us. A mortal ripens like corn and like corn he springs up again.'[1]

The point Naciketas made was that neither his forefathers nor the righteous people of contemporary times ever deviated from truth, and that only wicked people practised falsehood. No permanent benefit was ever derived from falsehood. So he should not hesitate to send his son to the abode of death.

So Vājaśravasa sent his son Naciketas to Yama, the king of death, to keep his word. When Naciketas went to the abode of death, Yama was not at home. It is not mentioned where he had gone. Certainly he was not vacationing. If Yama vacationed, then men would have to walk on heads of men. Because some people died every moment, others could live in this world. Paradoxically enough, if Yama stopped his work, who could indeed live?

Yama did not return for three days. Naciketas stayed there for three nights without taking food. He did not want to take food before paying his homage to the king of death. On his return home when Yama was informed by his ministers that a guest was waiting for him for three days, he at once came to Naciketas and worshipped him saying :

> 'O Brahmin, salutation to you! You are a venerable guest and have dwelt in my house for three nights without eating; therefore choose three boons, one for each night, O Brahmin! May all be well with me!'[2]

Imagine, Yama, the king of death, speaking like that. Who was more powerful than Yama? Even then he was asking forgiveness for his unintentional offence, and wanting to please him in every possible way. He was even making supplications, 'May all be well with me!'

This may appear to us intriguing why should the king of death say that. Hindu gods are normally celestial householders. And for the well-being of their household they had to observe the rules of righteousness, called *svadharma,* of the householder. One of the duties enjoined on the householder was proper care of the guests. If a guest remained fasting in the house of a householder, the merits which he might have earned by his other pious deeds would come to nothing. So Yama wanted his offence to be made good by offering him some boons.

It is enlightening to note that the person who had the power to confer boons on his host was himself craving mercy, as it were. Here is a very delicate point of Dharma. Whatever power we come to have is only through full observance of duty enjoined on us in a given situation of life. Those who fail to fulfil their duties in a humble situation will not be normally called upon to

1 *Kaṭha Upaniṣad* I. i. 6

2 Ibid. I. i. 9

fulfil a more responsible position. Even if they are artificially boosted to higher positions they will not long retain those positions, for unfulfilled Dharma creates forces which stand against the man from within and without.

However, of the three boons offered, for the first, Naciketas, a dutiful son, wanted Yama to remove the worry of his father and bring about his happiness. The boon was granted. For the second Naciketas asked him to teach him the sacrifice that enabled its performer to go to Brahmaloka, the highest heaven and enjoy immortality. In fulfilment of the second boon the fire sacrifice was taught. Naciketas was a very bright student. After learning the sacrifice from Yama he repeated it so successfully that Yama being well pleased gave him a supplementary boon : by way of rewarding him for his proficiency Yama called that sacrifice after Naciketas' name and presented him with a many-coloured chain as an ornament.

After this, Yama said, 'Now O Naciketas, choose the third boon'.

Naciketas said in reply,

> 'There is this doubt about a man when he is dead : Some say that he exists; others that he does not. This I should like to know, taught by you. This is the third of my boons.' [3]

Now, this was an inquiry into Self-knowledge which could be acquired only by those who were completely detached and desireless. Yama wanted to be sure about Naciketas's fitness for receiving this ultimate knowledge.

Therefore, first he wanted to avoid the issue altogether by saying :

> 'On this subject even the gods formerly had their doubts. It is not easy to understand : the nature of Ātman is subtle. Choose another boon, O Naciketas! Do not press me. Release me from that boon.' [4]

Naciketas was unwavering in his determination. And he made an interesting and winning plea saying :

> 'O Death, even gods also had their doubts about this subject, and you have declared it not easy to understand. But another teacher like you cannot be found, and surely no other boon is comparable to this.' [5]

Now Yama tried to tempt[6] Naciketas with all conceivable enjoyable things, long life, sovereignty over the earth etc. Though tempted with all these objects, a fraction of which would have tilted the balance of the soberest among us, young Naciketas remained unmoved like the serene depths of the ocean, and firmly rejected all the tempting offers of Yama, showing their hollowness one by one.

> 'Tell me, O Yama,' said Naciketas, 'of that great hereafter about which a man has his doubts. Naciketas will surely not choose any other boon but the one so wrapped in mystery.' [7]

In reply Yama made a very important and memorable declaration of the scriptures. He said :

> 'The good is one thing, the pleasant is another. Both of these, serving different needs, bind a man. It goes well with him who, of the two, takes the good ; but he who chooses the pleasant misses the end.'[8]
>
> 'Both the good and the pleasant present themselves to a man. The calm soul examines them well and discriminates. Yea, he prefers the good to the pleasant ; but the fool chooses the pleasant out of greed and avarice.' [9]

Highly pleased with Naciketas's discrimination and detachment, Yama praised Naciketas saying :

> 'O Naciketas, after pondering well the pleasures that are or seem to be delightful, you have renounced them all. You have not taken

[3] Ibid. I. i. 20

[4] Ibid. I. i. 21

[5] Ibid. I. i. 22

[6] Vide verses I. i. 23-25

[7] Ibid. I. i. 29

[8] Ibid. I. ii. 1

[9] Ibid. I. ii. 2

the road abounding in wealth, where many men sink.'[10]

'Wide apart and leading to different ends are those two: ignorance and what is known as knowledge. I regard you, O Naciketas, to be one who desires knowledge; for even pleasures could not tempt you away.'[11]

Then Yama proceeded to teach Naciketas about the Self-knowledge.

II

It has been said that the good is one thing; the pleasant is another. Here the word 'good' means 'the highest good', illumination, liberation. The 'pleasant' means 'sense pleasures enjoyed through wealth, wife, children and other material objects'. These two come to men, all men, and one is free to choose between them. Choosing is inevitable because none can follow these two simultaneously. If you are following the pleasant, you are not following the good and *vice versa*. The choice is free but the results of the choice are binding. What are the results? The result is this: for one who chooses the good, it goes well with him. That is to say, he reaches the highest good, which is illumination. But one who chooses the pleasant, misses the end, which is Self-knowledge.

Both the pleasant and the good present themselves to a man. And they often present themselves as a mixture of the two. Like a swan separating the milk from a mixture of milk and water, or an ant sifting sugar from a mixture of sugar and sand, the wise man discriminates between the two and prefers the good to the pleasant. But, it is said, the fool chooses the pleasant out of greed and avarice.

What a person is going to attain spiritually in this life depends on what choice he has made between the pleasant and the good. Here is a very sharply spoken Hindu religious doctrine which is very hard to take—the choosers of the pleasant are fools for they will miss the goal. And to be sure, 999 among 1000 are choosers of the pleasant.

The same idea we find echoed in the immortal words of Jesus Christ:

'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. You cannot serve God and mammon.'[12]

The 'mammon' is the pleasant and God is 'the good'. One has to make choice between the two. And one's choice is made between the two according to one's inner evolution. One who chooses the good very well understands what Christ meant when he said:

'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

'But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.'[13]

One whose spiritual consciousness has not been awakened will not understand what sense there is in laying up treasures in heaven. He will think Naciketas was foolish when he rejected the offers of Yama comprising all sorts of earthly pleasures, to the fullest and even heavenly pleasures not available to mortals. From his stand he would be right in thinking that Naciketas was foolish for he knew no better. But Naciketas was right in rejecting the pleasures for he knew better. He knew that one who went after pleasures could not attain illumination.

An American gentleman who had derived much inspiration from reading *The Gospel of Sri Ramakrishna*, once recommended the book to a friend of his. The friend asked how big the book was. When

[10] Ibid. I. ii. 3

[11] Ibid. I. ii. 4

[12] St. Matthew 6. 24

[13] Ibid. 6. 19-20

he was told that it was more than 1000 pages, he said he had no use for such a big book, but would like to hear what the main point was in the book. 'The book emphasized', the gentleman said, 'that God-realization was the ultimate end of human life'. 'How was that done?' asked the friend. 'By renunciation of "woman and gold" taught Sri Ramakrishna.' 'Good heavens', the friend exclaimed, 'what for was then life?' There is much meaning in this frank and sincere exclamation. To one who pursues the pleasant, woman is beautiful and gold is glittering—they are the very motive forces of life. Without them life would be meaningless. To him renunciation makes no sense. But one who has come to choose the good through inner spiritual evolution knows that illumination cannot be attained through lust and lucre. The only thing one has to do about these two things is to renounce them. To him renunciation is sanity.

There are two very significant words in Sanskrit *pravṛtti* and *nivṛtti* *pravṛtti* means circling forward; *nivṛtti* means circling inward. By *pravṛtti*, or revolving toward, we seek to suck in, as it were, everything to ourselves for our pleasure; we want to accumulate everything from everywhere and keep it round one centre—that centre is our sweet self. This is *pravṛtti*: this is the pursuit of the pleasant, the choice of the delectable. *Nivṛtti* means the circling or revolving away from the things, refusing to accumulate around the centre, but circling inward toward the true Self. The first represents the 'me and mine', the second 'not I but Thou'. *Nivṛtti* means the pursuit of the good as distingushed from the pleasant. *Nivṛtti* is the basis of all morality and religion. *Pravṛtti* stands for worldly enjoyment and *nivṛtti* for renunciation.

The pleasant goes with *Pravṛtti*. It works for the pleasurable as distinguished from the preferable; for prosperity as distinguished from illumination; for worldly success as distinguished from spiritual illumination.

The good goes with *nivṛtti*. It works for the preferable as distinguished from the pleasurable, for the electable as distinguished from the delectable; for illumination as distinguished from prosperity or worldly success.

As Yama said to Naciketas, the choice of the pleasant leads one to ignorance, darkness and bondage while the choice of the good leads one to the opposite of these, knowledge, illumination and freedom.

Now this is about the theory of the pleasant and the good as given in our scriptures. On scrutiny it will be found that this theory is not very flattering to us!

At any given point of time, the vast majority of human beings are by nature seekers of the pleasant, whether they are called atheists or religious. One section seeks the pleasant in an atheistic manner, another seeks the pleasant in a theistic manner. That is all the difference only in the mode of seeking, and in nothing else.

The real difference, however, between the theist and the atheist arises only when either of them graduates from the pursuit of the pleasant to the pursuit of the good. This graduation comes through discrimination between the real and the unreal grad-ual holding to the real and renunciation of the unreal.

Pursuit after the highest good is the noblest ideal man is capable of. At any given point of time there can be only a handful of Naciketases available in the world. But that is no reason why the ideal should not be acknowledged as such. We must have the courage to have a frank and fearless look at the ideal, as it is. And then we must also have a realistic appraisal of the state of our own being. We must

measure the distance of the ideal from our state of being. We must also know the method of gradual advancement to the ideal. But only knowing the method will not do. It is beautifully said, 'The path to inertia is strewn with many good reports.' What is necessary is also the cultivation of the will to follow the good. We know many things by rote, but they do not become part of our character, because we lack sincerity of purpose. There is so much of divergence between our intentions, professions and actions. When a unity is established between these three we begin to grow spiritually.

But a true conception of the ideal and a comparative appraisal of our situation should not make us think that the ideal is never attainable by us. Theoretically speaking the ideal or the illumination is attainable by everybody. But without hard striving nothing worthwhile is ever attained. One should not think 'I am the worst and the most worthless.' One should have the faith: 'I am better than many though not perhaps the best.' But one should not flatter oneself and become a self-opiate.

No true religion frowns on the weak, because it knows that weakness is a superstition which drops off the moment one begins to grow spiritually. Hinduism is especially circumspect in not thrusting the highest truth on those who are not yet ready for it. No amount of shouting will make us give up the pleasant unless we evolve inwardly and see for ourselves the hollowness of things. As long as we see the value of a thing we shall not give it up. When we see for ourselves the hollowness of a particular thing we will spontaneously throw it aside as worthless.

Therefore it is really a question of how we can inwardly grow, so that we can really develop a spontaneous yearning for the good, the highest good. This will not be done by becoming unpleasant to all; by cursing the world; by smothering our fine sentiments; by denying our heart; or by drying up our flesh. Neither will it be done by fattening our flesh, augmenting our appetites, and luxuriating on the senses.

Then how does one do it, especially the one who must live in the worldly *milieu* and is incapable of following hard and harsh Vendantic disciplines?

Turning to Sri Ramakrishna for an answer to this question, we find him uttering words of great compassion.

He said one day to an aspirant:

> '... Since you are going to a lead a householder's life, create a roseate intoxication in your mind with the thought of God. You will be doing your duties, but let that pleasant intoxication remain with you. You cannot, of course, like Sukadeva, be so inebriated with the thought of God that you will lie naked and unconscious. ...' 14

The roseate intoxication will not only mean constant remembrance of God, but also living a life which is ethically alert and spiritually keen.

For the people who must live in the world this 'roseate intoxication in the thought of God' is the only way of graduation from the pleasant to the good. And that graduation will come without tears, without almost our knowing.

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14 'M' The *Gospel of Sri Ramakrishna,* translated by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1944, p. 955

LETTERS OF A SAINT

THE LORD MY REFUGE

Kasi, 29.12.1912

Dear Sir—,

I have duly received your letter dated the 22nd December. *Avidyā* (nescience) is truly the ground of lust and anger etc. Patañjali defines *avidyā* as follows:

'Ignorance is taking the non-eternal, the impure, the painful and the non-self for the eternal, the pure, the happy, and the Ātman or Self (respectively).'[1]

In other words, it is ignorance to take this world which is evanescent as permanent; to consider this body which is impure as pure; to deem enjoyment of sense objects which is full of affliction as pleasurable; to think that wife and children none of whom is really one's own, as one's own. All this happens due to ignorance which is called *avidyā* (nescience). This *avidyā* is without beginning—there is no way of ascertaining when it originated. And it is also without end in the sense that until one attains illumination by the grace of the Lord it is permanent and is not destroyed. This *avidyā* does not allow us to advance on the path leading to the realization of God. But the Lord has said:

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।[2]

He who takes refuge in Me crosses over Māyā (Cosmic Illusion). So the duty is to take refuge in Him and live a God-centred life.

Swami Vivekananda's words are true:

> 'There is Bhakti within you, only a veil of lust and wealth covers it, and as soon as that is removed Bhakti will manifest by itself.'[3]

Attempts made to remove this veil is known as *sādhanā* (practice of spiritual disciplines). And when this veil is removed the Kuṇḍalinī is awakened.

Nothing will happen if you get your mind muddled by all sorts of ideas. One has to stick to one chosen path with this determination: I will attain liberation or devotion to God through this path—and then it happens so.

I have repeatedly told you this, yet you won't listen. Tell me what then can be done? You may do as you please. The procedure of spiritual practices, the selection of Guru —all these you may easily determine for yourself. Please do not ask me any more question on these matters—I have already answered such questions more than once.

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥[4]

That is to say: the man with faith (śraddhā), the devotee, the master of one's senses, is fit to attain knowledge. Having attained knowledge, one at once gains supreme peace.

But,

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥[5]

—he who won't understand though instructed, has no faith and is always doubting, for him it is hard to attain knowledge. Here and hereafter—he has neither of these; and he cannot also attain happiness—such are the words of the Lord. Now, do as you please.

My best wishes for you and for all others.

Your well-wisher.
SRI TURIYANANDA

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[1] *Yoga-sūtras,* sādhana-pāda 5

[2] *Bhagavad-gītā* VII. 4

[3] *The Complete Works,* Vol. V, 1964, p. 314

[4] & [5] *Gītā* IV, 39-40.

PROFILES IN GREATNESS

The Guru And His Debt

For nearly a quarter of a century he traversed the country, in all the four directions, and went even beyond the frontiers of India, spreading the Lord's glory, breathing in and breathing out His love and grace everywhere. And then for a number of years he settled down at Kartarpur (Abode of God) as a common man in dress and occupation, with a view to bringing true religion into the lives of his people. His own life became a practical demonstration of how a servant of God lives in the world, working in the fields and in the kitchen, but at the same time living in God and teaching men His Word. From Kartarpur there flowed a mighty current of divine love and many were the fortunate souls who were blissfully drawn into it.

That was the blessed Guru Nanak.

In another village dwelt Baba Laihna, the scion of a prosperous family and well-connected by marriage. He was a man of great devotion and faith too, and naturally he was admired by many. In the same village was another, Bhai Jodha a humble Sikh, a disciple of the Guru. One morning, as Jodha was singing a devotional song, its sweet strains reached the ears of Laihna. Somehow the music cast a special spell on Laihna and drew him to the singer. 'What is the song? Who is its author?' was the eager inquiry. Bhai Jodha's reply was : 'It is the Word of God brought to us by the Guru Nanak.' The name of Nanak, again, stirred up deeply some strange and inexplicable memories. Eagerly did Laihna learn the song and he went on singing it all day.

But only that much did not satisfy him ; some strong internal pull kept on urging him to seek out and meet the Guru. And so he did too. The opportunity came in due course. During the course of his next pilgrimage Laihna wended his way towards Kartarpur. Stranger as he was to the place, at the outskirts where he met an old man going about in the fields, he went to him and requested, 'Baba! I am a stranger to the place. Will you be kind enough to guide me to the residence of the Guru?' Prompt was the response. 'Follow me, brother. I shall lead you to *your destination*!' said the old man with a smile on his face. Presently he started, walking on, while Laihna followed him on horseback.

Near the main gate of the Dharmashala, the Guru's campus the old man requested the stranger to alight from the horse, tether it properly and go inside the building. There he would meet the Guru.

Entering the Dharmashala, Laihna met

one of the Sikhs, engaged in his share of duties at the common kitchen. From him he learnt which was the particular room in which the Guru was to be found, and into that he entered. But even as he went in, what he saw there confounded him and left him speechless. For he discovered that the 'Guru' was none other than the old man who had guided him on foot all the way! Laihna was in great distress; he was all apology and praying for forgiveness. But the Guru himself had his own way of looking at things. Smilingly and assuringly he consoled Laihna, 'Brother, what has happened after all? You wanted to be guided; I was there and only did what had to be done. I did only my duty...' The unassuming magnanimity of the Guru made Laihna all the more dumb.

The Guru had to take the initiative to restore speech to the visitor.

'What is your name?' 'Laihna.' 'Laihna! Hearty welcome. So you have come at last to claim your *laihna* (debt), the patrimony which I owe you!' After a hearty talk about God and godly life, it became clear to both that they were souls akin, bound together in an eternal spiritual relationship. The seeking disciple had found the waiting Guru and both were now happy at discovering the new bond of love.

As the love of God and the Guru began to grow in Laihna's heart, his outward feelings found new targets; he began to love all that was connected with the Guru. He was drawn to the community-work going on in the fields of the Guru's colony; in fact, he felt an urge to be like one of them. No more the horse; he took to walking on foot. When he went home he could not stay on there, for Kartarpur had now become his true home. Soon he returned to the Guru. When he came back on foot, he carried on his head a bag of salt, unused to physical toil as he was. Well has it been said 'Love feels no burden, thinks nothing of trouble...' (Imitation of Christ).

As Mother Sulakhni, the Guru's spouse, looked at this new son with the salt bag, it is not surprising that her mother's heart was greatly moved.

Learning from her that the Guru was in the fields, working among his Sikhs, Laihna hurried there and saw that they were all weeding a rice field. After respectfully bowing down to the Guru, his impulse was to share in their work. Regardless of what happened to his silken robes he got into the slushy field. The Guru did nothing to dissuade him. On the other hand, after a while, he asked Laihna to carry a bundle of grass to the cattle-shed. Without a word the disciple took up the heavy load of mud-dripping grass on his head.

But this was too much for the maternal heart of Mother Sulakhni. The venerable lady could not help remonstrating to the Guru, 'Sir, what a welcome to this delicate young man! First he brings a heavy load all the way from home and now he is to carry another heavy load of dripping muddy grass. See how his silken robe has all been soiled and stained.'

Very calmly the Guru gave a reply which turned out to be prophetic: 'Good lady, the load he has carried is not that of just salt and grass but it is the burden of suffering humanity. The stains on his cloth are not ordinary dirt-stains but the sacred marks, marking him out as the elect of the Lord, chosen to serve and save afflicted souls!'

It is no wonder that Laihna became the true disciple, the true servant of the Guru, identified in spirit with the Guru and his thoughts and feelings, and ever responsive to them.

It is no wonder either that he also became the true son, for the Guru loved Laihna far more dearly than his own sons.

He actually declared Laihna was a part of himself, his Angad. The spirit of Nanak descended into the soul of Angad. The inheritance from the Divine Father was passed on to the true heir. Thus did Guru Nanak pay unto Baba Laihna, the *laihna*, the due which he earlier had declared he owed.

—*Explorer*

Source: Prof. Kartar Singh: *Life of Guru Nanak Dev.*

SAMARTHA RĀMADĀSA, SAINT OF ACTIVISM

SWAMI RAKANANDA

Saint Rāmadāsa's life is a shining example of the happy harmony of steady contemplation and strenuous work, realization of God and service of man with the awareness that man is the veritable manifestation of the Divine. After years of severe austerities, he had the direct and immediate perception of the spiritual Reality and felt a sense of supreme fulfilment. The religious realization did not end up confining him to a solitary cave far away from the madding crowd but flowed in diverse channels of consecrated activism making him a mere instrument in the hands of God. In consequence he was engaged in combating the ills of his day; bringing succour and support to the lowly and lost; propagating the message of strength and confidence coupled with morality and spirituality; founding an Order of his disciples; in short, establishing the kingdom of God. Caught in the stream of the saint's love and ministration, the celebrated warrior-king Shivaji became an exemplary Kṣatriya endowed with valour and strength, dedicated to the cause of righteousness and justice and devoted to the service of God and man. —Ed.

Śrī Samartha Rāmadāsa was born in the year 1608 A.D. in a small village named Jamb in Maharashtra, India. His father Sūryājipant Thosar was an officer of the then government in charge of village records. He came of a devout Brahmin family. He had two sons, the elder Gangādhara or Śreṣṭha, and the younger Nārāyaṇa. The name of Rāmadāsa was given to Nārāyaṇa when he became famous as a great devotee of Śrī Rāma. He also worshipped the Sun God as his family deity. Rāṇubāi, the mother of Rāmadāsa, was a very pious lady. Both the father and mother were highly respected in the village Jamb.

The elder brother Gangādhara, though a householder, was also a great devotee of Śrī Rāma. Nārāyaṇa from his very infancy showed extraordinary qualities of head and heart. He was of a spiritual bent of mind. He was so brilliant that he completed the whole four-year course of the school within a couple of years. He never mixed with the members of the household. He used to be either with his young friends of whom he was a born leader or wandered alone in the nearby forest. When at home he would lock himself up in a secluded store-room of the house. There he would be absorbed in contemplation. Sometimes while in deep contemplation he even forgot his meal and

his mother had to search him in the village. But ultimately the boy would be found in some secluded part of the house. So once his mother Rānubāi asked Nārāyaṇa as to what he did in the secluded spot avoiding his nearest and dearest. Nārāyaṇa's reply was uncommon. He told her, 'I always contemplate on life and its purpose.' The loving mother could not understand the import of this reply. She only endearingly embraced him and asked him with tearful eyes to be with her and take interest in the household affairs.

When Nārāyaṇa attained eleventh year of his age his father Sūryājipant suddenly passed away leaving young Nārāyaṇa to the care of his widowed mother and elder brother Gangādhara. Nārāyaṇa now became so much absorbed in devotional worship and contemplation that his mother got afraid that she might lose her beloved son. She tried to get him bound in wedlock. Nārāyaṇa however disapproved of her efforts, though he never told her so lest she should be grieved at heart. However, unobserved by her, he used to see the negotiating parties and dissuade them from their attempt. Thus the marriage talks always broke. When his mother once, with tearful eyes, asked Nārāyaṇa to agree at least to stand at the marriage altar, he consented. But when he heard the priest repeating 'Sāvadhāna Sāvadhāna' (Beware, Beware) as a part of marriage ritual, Nārāyana suddenly left the place and ran away so speedily to the utter bewilderment of the people who had assembled to attend the marriage ceremony that none could understand what was taking place. There was confusion all over for some time and when they became aware of the fact that the bridegroom had run away, they began the search. None, however, could find him. Nārāyaṇa straightway went to Nasik and stood before the image of Śrī Rāma, his heart's idol. Tears began to roll down his cheeks, his voice choked. With intense earnestness he began to pray :

> 'Oh, Rāma, shower Thy grace on this child of Thine. For Thy sake I have forsaken everything I can't bear any separation from Thee any more. I have left my house, mother, brother and cut off all ties with the world.'

People flocked around and seeing his tender age began to make inquiries about his name, his native place, about the name of his father and mother and all such sundry questions. Nārāyaṇa only replied, 'The name of my father is Śrī Rāma and that of my mother is Śrī Sītā Devī. I am their child.' People began to pacify him. Nārāyaṇa got disgusted and suddenly left the place and came to a small village Takli by name, a couple of miles away from Nasik on the bank of the Godāvari.

There he settled himself in a small hut. He begged food and always remained absorbed in contemplation. The life of Nārāyaṇa at Takli was a very austere one. From sunrise till noon he used to stand in the waters of the Godāvari practising Gāyatrī Japam. At noon he would go for alms and after offering a portion of his food to the Lord, he used to partake of the remaining portion as sacramental offering of Śrī Rāma. For the rest of the day and at night he would repeat Rāma mantra and study scriptures. Sometimes he took the help of some Sanskrit pandit in the city of Nasik. Thus he mastered the scriptures. No moment was wasted. He was the embodiment of what Bhagavān Śrī Kṛṣṇa has told in the *Gītā* (VIII. 14) :

> 'I am easily attainable by that ever-steadfast yogi, who remembers me constantly and daily with a single mind, O Son of Prithā.'

This truth in the saying of Bhagavān Śrī Kṛṣṇa was demonstrated by Nārāyana. He realized God. He attained the culmination of his spiritual ideal. There was supreme peace in his heart.

After having received the necessary permission from Śrī Rāma, Rāmadāsa left

Takli and set out on pilgrimage. For twelve years he visited the holy places one after the other on foot.

Pilgrimage is a well-known item in the lives of saints. He visited all the sacred places of India. We find the record of all the places he visited during his pilgrimage in one of his later poems 'Tīrthāvalī' by name. One unique thing about his pilgrimage was that he always preferred the lonely way going through forests and woods and did not follow the routine path taken by other pilgrims. But at holy places he mixed with them and talked to them on spiritual matters. Rāmadāsa appears to have completed the pilgrimage in all four directions. He has described in his poem mentioned above even the special importance of each sacred place. Ultimately Rāmadāsa concludes with the significant remark that 'the Ātmārāma (the indwelling reality) is immanently present everywhere. Wherever he went, whatever sacred place he visited, he found the tangible existence of Rāma. He is the only reality of everything and all other external things are a mirage. Nobody cares to see inner reality but sees the external appearances and prides himself over his pilgrimage.'

Rāmadāsa also visited all the sacred places in the Himalayas including Badrinath and Kedarnath, Vasiṣṭāśrama etc. While in the Himalayas a superb spiritual wave took possession of him and his heart was full of intense dispassion. He thought within himself that after having realized God within his own being and actually experienced His tangible presence everywhere nothing more in life was left to be achieved. Wherever he went he could tangibly see the presence of God. He is within and without. He is above and beneath. He is all around. There is no spot where there is no presence of God. He alone exists. Everything else is a mirage. With this full realization he thought that as he had fulfilled the purpose of life, the task of the physical frame was done. 'It is useless therefore to remain encaged in the mortal coil', so thinking he was ready to throw his physical frame into the strong current of the Ganges, when suddenly to his great wonder Śrī Rāmacandra appeared before him, held him by His divine hand and commanded: 'No, you have no right to destroy this physical frame. It is not yours. It is mine. I protect it as an indwelling reality and use it for the divine mission of reviving religion and uplifting the people.' With this divine command Rāmadāsa saw a new divine purpose in his life and returned to south.

On his return, before beginning the entrusted mission, he visited his aged mother whom he had left when he had been a boy of twelve. Now he was a grown-up man of thirty-six. His yearning mother at Jamb, his native place, had been weeping for him. She lost her eyesight. Rāmadāsa was moved to see her plight. He used his divine power to restore her sight. Then she saw a fully grown-up man with a long beard in place of young Nārāyaṇa of twelve. The dialogue between the mother and the son is very significant. The question put by his mother gives a picture of her mind. She asked, 'Nārāyaṇa, what is this? Wherefrom did you learn the art of conjuring up a spirit to do this miracle?'

This question shows that instead of feeling happy over the restoration of her sight she felt great anguish that Nārāyaṇa seemed to have wasted these long twenty-four years in acquiring such sinister art. Rāmadāsa deeply felt it. He placed his head on the feet of his aged mother and replied with modesty though with a tinge of humour, 'Oh, mother, I have learnt to conjure up a spirit really. But this spirit is not an ordinary one. It dwells in the heart of all the creatures. His name is Śrī Rāma. Vaikun-

ṭha is His permanent abode. He appeared through the womb of mother Kausalyā Devī in Ayodhyā in human form. He protected his devotees like Sugrīva and Bibhiṣaṇa. Hanumāna took parmanent shelter at His feet. He killed Vāli and the demons like Rāvaṇa and Kumbhakarṇa. Devī Sītā is always at His left side. He is ever present in my heart. Mother, I have realized Him.' The old mother Rānubāi was very much pleased to hear this description of Śrī Rāma and blessed him. On her loving command Rāmadāsa stayed with his mother and elder brother Gangādhara for some days and then with their blessings and permission left the village Jamb. He first went to Nasik and appeared before Śrī Rāmacandra. He met all his associates there and specially Uddhava, his devotee, who had been staying at Takli Āśrama doing daily worship of Śrī Rāma and Hanumāna installed by Rāmadāsa. Then after receiving the permission from Śrī Rāma he left for the task entrusted to him by the Lord Himself.

First of all he came over to Mahābaleśwar, now a hill station in Sahyādri mountains. There he worshipped Mahābaleśwar Śiva. The Śiva temple is situated in a secluded spot where the river Krishnā and her four tributaries viz. Koyanā, Venā, Sāvitrī and Gāyatrī, have their sources. All these tributaries descend down the mountain and take different courses and ultimately meet their elder sister Krishnā at different places. Rāmadāsa passed some days very happily enjoying the bliss of solitude and the enchanting natural scenery of the place. But soon an urge to fulfil the divine mission impelled him to descend to plains. He came to Mahuli. From Mahuli he went to Masur and visited different places in Satara district and the adjoining places like Kolhāpur and Miraj etc. He also went during this sojourn to Konkan Pradesh and paid religious homage to Śrī Paraśurāma near Chiplun in Ratnagiri district.

At these places he mixed with people gathered round him. Rāmadāsa had a special liking for young boys because of their simple and pure hearts. He was delighted to be among them and to tell them interesting stories of Hanumāna's exploits in Lanka and thus would kindle in their receptive hearts the fire of Hanumāna. In order to impress upon their minds the extraordinary qualities of Hanumāna he taught them songs and hymns composed by himself depicting Hanumāna's deeds of prowess, his fearlessness, his devotion to Śrī Rāma and Śrī Sīta Devī, his keen intellect etc. During these days he established eleven images of warior Hanumāna at eleven places. In this way he propagated the worship of Hanumāna among young boys and created a spirit of unity and fellow-feeling among them under this Ideal. It is from these young boys that he picked up his lifelong devotees.

Wherever Rāmadāsa wandered he would closely and minutely observed the condition of the people. He drew a vivid picture of the lamentable condition of the people all over in one of his poems composed at that time:

> 'While I wander from place to place I see all the people in great distress. I feel rudely shocked to see their plight. Everything essential for living life is robbed, bringing untold hardships to them. There is no food to eat, no clothes to cover their bodies, no material to build their huts to live. What will they do? Whole population is tormented. Hardly one finds a happy home. None pays any heed and bothers to help them during their hardships.'

The great heart of Rāmadāsa was very much aggrieved to see the distressed condition of the people. He also was much grieved to see the bad condition of Brahmins who were supposed to guide the people in religious matters, keeping the fire of religious ideals of renunciation and ideal character burning in their own lives. With

agonizing heart he wrote in one of the poems that the people of low character had gained upper hand over Brahmins who had lost their intellectual qualities and had fallen from their religious ideals. They were sitting at the feet of the low-born. Some took to Islamic modes of worship while others voluntarily embraced the faith of Islam.

Such was the plight of the people and their miserable conditions in which he was called upon to fulfil the task of reviving religious ideals and uplifting the people. Though greatly moved at heart he was not clear as to the course he was to follow. He was bewildered and depressed. So he went to a secluded place in Chandragiri hills and stayed there in a cave-like place, infested by wild animals. But he was not afraid of wild animals. Those were the days of historical revolution. He spent his days in deep thought of how he could fulfil the task entrusted to him. He would complain to the Lord Rāmacandra in these words :

'Oh, Rāma, you have sent me back to this world. Kindly relieve me of this secular task. I feel forlorn and wander in woods and forests all alone. I cannot bear your separation. Thinking the task entrusted to me to be easy to accomplish I took it upon myself. But now I realize the gravity and arduousness of the same. I am confused. My heart pants to unite with you. So run to help me.'

His earnest entreaties appear to have been heard by the Lord. For we find Rāmadāsa expressing his satisfaction for the divine gift he received through Hanumāna. Rāmadāsa says, 'How happy I feel! The longing of my eyes is satisfied to have had divine vision and to have received divine gift through Hanumāna.' Then a call from his heart goes forth and he declares, 'Oh, ye, devotees of the Lord, come quick, have His vision.'

By this experience of divine grace, Rāmadāsa appears to have received a kind of assurance. His mind became clear, his thoughts were precise and collected and his behaviour henceforth indicated that he was conscious of the divine power bestowed upon him for the fulfilment of the task entrusted to him. Rāmadāsa with this fresh spiritual strength began his activities. He came down to the people with a message of hope, of strength, of courage and of stability in these ever-ringing words :

'Oh, my people, hold on. Fear no more. Have strength and courage. Do not be shaken. Śrī Rāma, the God of gods, the Lord of the universe is behind you to help you out of your difficulties.'

Through singing of the Lord's glories and discourses he began to kindle in the hearts of the people spiritual fervour. He then picked up his life-long disciples from different places e.g. Divakar from Mahābaleśwar, Kalyan and Dattatraya from Kolhapur, Kamalaji Pant along with his son Gopal and nephew Bhima and many others. Some lady devotees e.g. Satibai and Ambikabai, Akka from Karad, and Venubai from Miraj also came to him. He trained them in spiritual disciplines and after giving them proper training placed them in charge of different Maths established by him. The code of conduct prescribed for them is incorporated in the *Dāsabodha* (11th Chapter 5th Section). Through these disciples he revived the Brāhmaṇa Dharma, not the traditional customs practised under the name of Dharma by those who claimed to be Brāhmaṇa by birth, but the qualitative one—the Dharma of daily duties, of meditation or upāsanā, of unbroken contemplation, of renunciation and discrimination, of serving the people during difficulties etc. Rāmadāsa impressed upon them the idea of non-possession and non-hoarding. He told them that Brahmins should live on alms. They must abide by this path very strictly. In this way Rāmadāsa created a religious and spiritual leadership to guide the people.

Rāmadāsa revived the religious ideals in Maharashtra.

Hearing of the famine conditions in some parts, he sent his disciples to give relief to the famine-stricken people. For that purpose he had composed the famous verses addressed to the mind. His disciples, when they went out to collect grains by way of alms from the people, would loudly chant these verses to arouse religious feelings in their hearts. Then they would distribute the collected grains. There is a record of the disciples having gone to Konkan to give famine relief and Shivaji also donated one hundred and twenty one bags of each kind of grains. Rāmadāsa explains that such service to the people is also worship of the Lord. He tells us that Lord Nārāyaṇa dwells in the heart of every one. When one tries to remove the difficulties of the afflicted persons what he does is the worship of the indwelling Nārāyaṇa. He further explains this principle of service to the Lord. He tells us that the indwelling Reality resides in the physical frame. He poses the pertinent questions: Who is really satisfied if one satisfies the bodily needs of another? If this body is worshipped, who receives the worship? Who is hurt if the body is tortured? To all these questions he gives a straight and clear answer that it is the indwelling Reality that is satisfied, worshipped or hurt. Thus Rāmadāsa exhorts us to have this consciousness or the consciousness of the worship of the Lord within. If one does not have this consciousness then it might degrade to social service. This is a contribution given by Rāmadāsa to the ideal of Karma Yoga. Service to man with the indwelling Reality or consciousness is service to Nārāyaṇa.

He also revived the duties of Kṣatriya and taught it to Shivāji and his son Sambhāji. Rāmadāsa says that a real Kṣatriya should not run away from the battlefield. He should rather lay down his life fighting and go to higher regions. Rāmadāsa tells that a king or a national leader should wield his sword for the protection of religion and those who live religiously. The purpose of his conquest must not be to increase his kingdom by adding territory after territory, but to establish religion. In his letter to Sambhāji, Rāmadāsa tells him, 'If religion dies, what then is the necessity to live? If there is no faith in God and religious ideals, a man may be counted as dead. There should be unity among all the Marathas. All Marathas should be united together and propagate the Maharashtra Dharma. The basis of such a unity should be religion. Religion should be the guiding principle of all national movements.' In this way Rāmadāsa revived national leadership through this Kṣātra Dharma.

In order to solidify the unity under religious fellowship and the unity of the Marathas, Rāmadāsa knit them together under one common ideal. And that is the ideal of Śrī Rāma, the Ideal Man-God. He built the temple of Śrī Rāma at Chafal. By erecting this temple Rāmadāsa destroyed the superstitious beliefs then prevailing among the people, made them fearless, united the surrounding villages by one common bond of Ideal and canalized their faith and devotion.

Shivāji was an initiated disciple of Rāmadāsa. Rāmadāsa gave spiritual instructions to Shivāji. He also instructed him about the establishment of religion, about the service of God and Brāhmaṇas, about relieving the miseries of his subjects. Shivāji himself admits this in a letter. He writes: 'I was greatly obliged to have been favoured by your supreme instruction, and to have been ordered that my religious duty lies in conquest, in the establishment of religion, in the service of God and Brahmins, in the relieving of the misery of my subjects, and

in their protection and help, and that I should seek to obtain spiritual satisfaction in the midst of this duty.'[1]

Once Shivāji placed his whole kingdom at the feet of Rāmadāsa. Rāmadāsa returned the same to him and told that if he followed his instructions, that would be a real service to him. He also asked Shivāji to establish a custom of saying 'Rāma Rāma' when two persons meet and salute each other. This is still prevalent in Maharashtra.

Rāmadāsa wrote a number of books of which *Dāsabodha* stands supreme. His other works are *Ātmārāma* (Self-knowledge and the way to realize it), *Karuṇāṣṭake* (Collection of eight verses). In these verses a devotee pours out his heart's anguish before the Lord and earnestly prays for his compassion and benign grace. In *Manāche Śloka* (verses addressed to mind), Rāmadāsa advises the mind in various ways. He also imprints upon the mind that Śrī Rāma who is always by the side of His devotee never forsakes him. In *Janasvabhāva Gosāvi* (The description of pseudo saints) Rāmadāsa condemns miracle-mongering and superstitious belief in them. He clearly tells that miracles do not constitute spirituality. Miraculous powers are no indication of spiritual greatness. Spiritual greatness lies in the knowledge of the Self.

Rāmadāsa was an ascetic *par excellence*. He loved solitude and avoided multitude. So he always stayed in the secluded spots of hills and villages. Many times even his closest disciples did not know his whereabouts. His resignation to God was supreme. Rāmadāsa was large-hearted and was always ready to help the people. He was known for his charity and fearlessness. Many times he would endanger his own life to save people from drowning or such other dangers to life. He gave shelter even to the unlettered and ignorant people. He trained them and gradually lifted them so that they might be worthy of God-realization. His disciple named Ajñāna was a glaring example of this type. Rāmadāsa was a great disciplinarian. He never liked any one to interfere with the duties and responsibilities given to others. All these qualities earned him the name of 'Samartha' (literally strong, competent) among his contemporaries.

After thus fulfilling the divine mission Rāmadāsa wrote his famous poem *Ānanda vana Bhuvana* in which he expressed his full satisfaction. He abandoned his body at the ripe age of seventy-four by meditation in the year 1682.

[1] S. K. Belvalkar and R. D. Ranade: *History of Indian Philosophy*, Vol. VII, Indian Mysticism: Mysticism in Maharashtra, Aryabhushan Press Office, Shanwar Peth, Poona, 1933, p. 368.

NATURE OF THE INTEGRAL WHOLE

DR. P. S. SASTRI

The Śānti Pāṭha (peace chant) of the Bṛhadāraṇyaka Upaniṣad speaks of the Whole (Pūrṇa) which remains the same eternally. Since this Whole is our designation of the Absolute or Reality or Brahman, it is necessary to enquire into the nature of the Whole. We start with wholes that are facts of our experience. An object is said to be a whole. The perceptibility of an object depends upon its magnitude,

and any visible magnitude implies the possibility of analysing it into its constituent parts. It can be a unity brought about by a simple collection of parts; or it can be viewed as a whole which is other than an aggregate of parts. Normally we do not take a thing to be different from its parts; and though it has parts, it does not occupy different positions in space.[1] That the thing is not other than its parts is assumed by the fact that it does not have separate sets of qualities, relations and the like.

When we perceive a thing we do not perceive it in its entirety in a single act. At any given moment we cognize a part or aspect of the object; and yet a tree is understood to be a tree. This understanding refers to the entire object though the perceived is only a part. That is, our perceptual determinations carry a constructive or inferential element along with them.[2] But if the whole is inherent in the many parts, it can be apprehended only when the many are apprehended. Admitting for the sake of argument that we do not perceive the whole but infer it after perceiving a part or parts, we can say that this inferential cognition refers to the unperceived parts and to the relation of these to the perceived. The unperceived part is a part of the given entity and it is not identical with the whole. We construct mentally the whole object by relating the perceived to the unperceived.[3] This synthesis implies several earlier experiences of the same entity.[4] There is an adding up of these experiences; and a mere addition does not make the various parts of the object a single unity because it is an addition supplied by our mind. The mere placing together of the parts does not make them parts of an integral unity.[5] If the aggregate as such is not the object of a single perceptual cognition, we cannot cognize its relation to any of its parts. But if a thing is no other than the parts, the thing as a unity does not exist; only the parts should be taken to exist.[6]

If a part is said to imply another, if the perception of the front necessitates our knowledge that it has a back, we are actually assuming the reality of the whole. It is the whole which can have parts. With the denial of the whole, the parts cannot claim any relation even among themselves. If there is no unifying principle other than the parts themselves, we cannot explain why a front should imply a back. As Vācaspati observes, every instance of being necessarily together is directly or indirectly regulated by the causal law.[7] When certain parts are grouped together, they are not necessarily related to one another. If the parts are unrelated, the object cannot appear as single unity; and if they are related, this relation will depend upon something external to the parts. We can connect the front with the back only when we perceive the two as related to a single whole.[8] But the parts being many, how can they be permeated by a single composite whole? The substance which is one cannot subsist in several components.[9] Yet the concept of a whole renders intelligible the idea of the parts. In normal experience any object is apprehended as a unitary whole, not as a heap of parts. If the whole is not perceptible, the parts cannot be perceived, since the conception of a whole implies that there are no parts outside a whole.[10] But if the whole is perceived in its entirety, this perception must include in it the perception

1 *Nyāya Mañjari*, p. 549

2 *Nyāya Bhāṣya* and *Vārtika* on 2.1.31

3 See *Parisuddhi*, p. 211

4 Cf. *Tattava Sangraha Pañjikā*, p. 81

5 *Nyāya Vārtika* on 2.1.31

6 *Pañcapādikā*, p. 18

7 *Tātparya Ṭīkā* on 2.1.30

8 Ibid.

9 *Tattva Sangraha*, 605-6

10 *Nyāya Vārtika* on 2.1.32

of the parts. That is, in a single act of perception all the parts must be sensed; and this is an impossibility.[11] Only a small number of the parts of an entity are actually sensed in any single act of perception.[12] Accordingly it may be argued that the whole abides directly in some parts, and through the mediation of these in the others. But in order that it may abide in some parts, the whole must presuppose the other intervening parts, and for these again other such parts and so on to infinity.

What is the relation of a whole to a part? Does the whole exist in the part completely or partially? In the former case, that single part alone would constitute the whole, and the other parts would then be superfluous.[13] If it subsists completely in one part, it cannot at the same time be in any other.[14] As such the terms whole and part cannot be applied to one and the same composite.[15] The whole might conceivably be present in each part, full and entire, like cowness in all cows. This, however, may be true of generic characters. But a physical whole cannot similarly be immanent in all its constituents.

A whole which is identical with a single part will have no perceptible magnitude, for any such magnitude implies the existence of parts. Devoid of parts, this whole must never have any destruction or change, since it has no constituents which can be separated from one another.[16] If the composite subsists in each component simultaneously in its entire form, then it would have to be regarded as many.[17] Any change of quality in a part would then have to appear as a change influencing the whole.[18]

A whole that comes into existence is liable to be destroyed. Moreover, whole and part have different meanings and magnitudes. The identification of the whole with a part would make every object a set of many wholes. If each composite present in each component occupies the same point in space, then the composite can subsist in the component. If each composite subsists in each component, then it cannot occupy the same point in space.[19]

It may be said that the whole resides in all its parts.[20] If the whole is said to exist partially in each part, then each part will accommodate two entities. The first is itself as the container and the second is the whole. The whole will then be made up of two sets of parts. One set consists of its own fragments, and the other of parts external to it. Our initial difficulty is thus rendered more complicated.[21]

The only parts that a whole can have are those that constitute it. The whole may be said to exist in all these. But does it exist in its different parts in the same way or differently? Any entity cannot remain in different places simultaneously and in the same way. If it can thus exist, these different parts should in reality be identical with one another. But if the whole exists differently in different parts, then it ceases to be a self-identical unity.[22]

If the whole is not different from the parts, then it is not a new entity produced from the parts; and if it is different, it is not possible to know how they are related.[23] One may treat the whole as a unit which cannot be divided into parts. This

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11 *Six Buddhist Nyāya Texts,* 87

12 *Nyāya Mañjari* 549; *Vedanta Sūtra Bhāṣya* 568; *Bhāmati* 468

13 *Pañcapādikā,* 18

14 *Tattva Sangraha Pañjikā* 608-9

15 & 16 *Nyāya Vārtika* on 2.1.32

17 *Tattva Sangraha Pañjikā* 513

18 Vedanta Sūtra Bhāṣya 468.

19 *Tattva sangraha Pañjikā* 613.

20 *Śāstra Darpaṇa,* 103.

21 *Tattva Sangraha Pañjikā,* 613; *Six Buddhist Nyaya Texts,* 90

22 *T S* and *T S P* 610-1

23 *Tattva Prakāśa,* 40-41

only means that the parts do not make the whole a unity of many. And yet the parts belong to the whole since they make it. In other words, the whole has only constituents.[24] It is irrelevant to speak of the completeness of a unitary entity because the notion of completeness refers to the collection of parts.[25] It is a mysterious whole which is produced by parts, if the parts are not to be found in it. The producing parts may be absent; but the product is bound to have its own parts. What is a constituent if it is not a part? Moreover, we are told that a whole can be perceived when a large part of the whole is covered,[26] when its magnitude as such is not visible; for, magnitude is only a quality and the qualified is other than its quality.[27]

The realist holds that the whole and the parts are related to one another as ground and the consequent, or as the container and the contained. The parts constitute the locus or ground and the whole is their product or consequent. The whole inheres in these parts. Here is a relation according to which the whole is other than the parts and yet it is not outside them.[28] If the whole is then something like the generic character which is said to be immanent in all its constituents, one should derive milk even from the horns of a cow.

A relation of inherence makes the related entities inseparable. If a whole is related to the parts through inherence, each part is inseparable from the whole. Then the perception of a single part must reveal the whole. This may account for the fact that we are said to cognize an object in its entirety even when we are seeing only its front or back.[29] We do not see the other parts, and yet we are said to see the whole. We need not perceive all the parts at the same time if we are to perceive the whole. There is therefore no contradiction in admitting that the whole is both perceived and not perceived,[30] or that the whole is both covered and not covered; for the contradictory predicates refer to different parts.[31] But the whole called the thing presupposes differences which it does not supply. It involves its properties, and yet it is other than these.

Is the whole a new unit which differs basically from its parts?[32] If two entities are distinct from one another, one cannot be a part of another. Thus a cow is not a part of a horse, nor a horse of a cow. But if a part is a part of a whole, the part and the whole cannot differ.[33] Yet the realist argues that the whole called the tree is a distinct object which is independent of its component parts.[34] But we never apprehend a composite substance which is other than its qualities and components.[35] This objection, it may be said, ignores a basic problem. A part is never identical with a whole in any experience. That they differ is admitted by experience. The yarns by themselves are not the cloth. But when the yarns are brought closer and woven into a certain specific pattern, when they are related to one another in a special way, they become the cloth.[36] Each part is distinct from the other; and yet the parts make up a whole which is not a mere aggregate of parts and which cannot be totally different from this aggregate. In other words, the whole is both identical with and different

24 *Tātparya Tikā* on 2.1.32
25 *Nyāya Vārtika* on 2.1.30
26 Cf. *Six Buddhist Nyaya Texts,* 85
27 T S 593-4 Cf. *Tātparya Ṭikā* on 2.1.32
28 *Nyāya Kandali,* 42
29 *Ātma Tattva Viveka,* 587
30 Cf. *Six Buddhist Nyaya Texts,* 85
31 *Nyāya Līlāvati,* 125; *Ātma Tattva Viveka,* 588
32 *Śāstra Darpaṇa* 43
33 *Nyāya Vārtika* on 2.1.33
34 *Nyāya Bhāṣya* on 2.1.33
35 *T S* 556
36 *Sāṅkhya Tattva Kaumudī* on 9; *Śāstra Darpaṇa* 43

from its parts. It is an identity being a single unitary substance; and yet it is internally differentiated. The parts by themselves do not make up the whole, but the parts arranged or related in a specific way do. The whole is not the same as its yarns, nor is it totally different from them. It is the same as a specific interrelated pattern of yarns.[37] To call this a new unit[38] is to read too much into the interrelated pattern. The whole is a product from the parts and it cannot totally differ from its cause. If this is accepted, the whole cannot be distinct from the parts. The realist takes this argument to mean the identity of cause and effect, and he then proceeds to argue that a cloth should be produced from itself. But the whole being a product, it can have, on the realist hypothesis, no existence in the parts. Moreover, a causal relation is an inexplicable one. The parts that differ from a whole are the parts of another whole. The parts of a vase are its own parts. The parts that belong to a book are not the parts of a vase; but they have to be referred to the whole called a book. If the parts of a cloth differ from a cloth, then they are not the parts of the cloth. The yarns are the parts only of a cloth and they are not different from the cloth. The cloth too is not known as something different from the yarns. Still distinct names are given to the yarns and to the cloth only to avoid confusion and to facilitate our modes of speech.[39] In fact, the whole and its parts are relative to one another. The composite whole is inseparable from its component parts.[40] The whole appears to be an entity other than its parts, and yet it is not distinct from its parts like pen and paper. The relation between the two may be said to be one of identity-in-difference.[41] The reality of one is the same as that of the other.[42] The emphasis here is not on the identity, but on the absence of difference.

The whole is said by the Sāṅkhya to be produced in the place where its parts exist. But if the whole is not different from its parts, the Sāṅkhya can only say that the whole is manifested or revealed, not produced. In reality nothing can be produced.[43] It may then be argued that the weight of the parts is exactly identical with the weight of the whole whose parts they are.[44] As against this position, the realist argues that there is a difference in the two weights even though we cannot apprehend it.[45]

If the whole is other than its parts, it must have an altogether new colour which can make it perceptible. In fact, it is the colour of the parts which we cognize as the colour of the whole.[46] The realist argues that what we perceive is actually the colour of the whole.[47] But the colour of the parts produces the colour of the whole. Yarns of varied colours may give rise to the variegated hues of a cloth. But a variegated colour is not a specific colour,[48] which is different from the variety present.[49] The colour of one substance cannot make another perceptible. If the colour of the yarns renders the cloth perceptible, we can only say that the parts and the whole here are not different entities. If they are different, we have to argue that a quality can give rise to a similar quality. There may be a causal relation if we actually apprehend the colour of the yarns beside the colour of the

[37] *Nyāya Vārtika* on 2.1.33
[38] *T S P* 581-3
[39] *Nyāya Bhāṣya* on 2.1.33
[40] *Śāstra Darpaṇa*, 108; *Nyāya Mañjarī* 649
[41] *Vedanta Sūtra Bhṣya*, 464
[42] *Nyāya Vārtika* on 2.1.33
[43] *Sāṅkhya Tattva Kaumudī* on 9
[44] *Nyāya Vārtika* on 2.1.33
[45] *Śāstra Darpaṇa*, 107
[46] *Nyāya Vārtika* on 3.2.12
[47] *Tātparya Tīkā* on 4.2.12
[48] *Śāstra Darpaṇa*, 108
[49] Ibid. 106-7

cloth.[50] But apart from the yarns there is no cloth. If the yarns are taken away, there is no object left in the form of a cloth for a perceptual apprehension. The whole called cloth does not therefore seem to have any independent claim to reality.[51]

We determine the real nature of an entity by analysing it. If an entity can be analysed, its real nature can be apprehended. This would imply that it is futile to deny the reality of the whole or that of the cognition of the whole. If the whole is not real, it cannot be analysed into its parts. And when the real nature of a thing is not grasped, no analysis is possible. If there is no composite entity, there can be no apprehension of an entity.[52] Moreover, an entity can be perceived as being one or many. In the former case it will be the whole ; and in the latter case every object would appear as many. But we do not have such cognitions. The idea that the object is a unity arises in regard to a thing that is really non-diverse in its character.[53]

The cotton fibres constitute the ground for yarns, and yarns form the ground for the cloth. When two entities have different grounds or loci, they cannot be identical.[54] Here the difference actually involves the vicious circle.

Every object is said to be divisible into its ultimate constituents which may be called point-instants which are discrete particulars. When they succeed in giving rise to the form of an object which is extended in space and time, they get themselves arranged in a certain order. They become contiguous to one another. Each extended body is a collection of these point-instants presented in a specific way. When these are jointly presented at the same time to a specific sense organ, we get the impression of an object. Since the point-instant has no magnitude of any kind, any such collection cannot have a size if it consists of the coalescing of the point-instants. When a body appears as extended, this extension is a quality which arises from the fact that the point-instants are cognized together in a single perceptual act. Extension is the characteristic of the given sense datum. But what happens to the characteristic of extension qualifying an entity when it is not sensed? The Buddhist critical realist seeks a way out by arguing that even though extension is a quality of the sensum, it is grounded as a potential feature in the specific contiguous arrangement of the point-instants. The units may not have a quality but the aggregate can have one, if the quality is not repugnant to the being or nature of its units. The aggregate has discrete units and these can appear extended.[55]

But how can the imperceptible point-instants become perceptible in the aggregate? One may fail to cognize a single hair from a certain distance ; but a mass of hair can under the same conditions become perceptible. On this analogy it may be argued that though a point-instant cannot be perceived, a mass of these can acquire perceptibility.[56] But a piece of hair is neither invisible nor colourless. Not so the point-instant. It may then be stated that the pattern in which the point-instants are arranged makes them perceptible. But if the composite were something other than the point-instants, no conjunction among the latter could be visible because the substratum of such conjunction is said to be the imperceptible point-instant. If one of the factors of conjunction is not visible, then

50 *Lankavatara Sūtra*, p. 116

51 See *Nyāya Bhāṣya*, *Vārtika*, and *Tātparya Ṭīkā* on 4.2.27

52 *Nyāya Sūtra*, 2.1.35

53 *Nyāya Bhāṣya* on 2.1.37

54 *Tātparya Ṭīkā* on 4.2.28

55 *Six Buddhist Nyāya Texts*, 79-81

56 *Nyāya Bhāṣya* on 4.2.13

conjunction cannot be perceived. Thus we cannot cognize the conjunction between a pot and a ghost, if there is any such. When all the conjuncts are imperceptible, how can the conjunction subsisting in them be perceptible?[57]

The realist argues that extension can be a real quality only when it inheres in the extended perceivable entity. This quality is denied to the combination because the isolated point-instant does not have it. If the combination can have it, it would mean that the point-instants are capable of producing a new substance.[58] The collection of the point-instants is treated as a single substance because all of them serve a common function.[59] Consider the idea of a forest. It is only a collection of discrete trees. Still we treat this collection as if it is a forest. The composite here is actually other than the components. When the things are held and drawn together, there arises a distinctly new quality called massiveness which always accompanies conjunction. Because of this quality, the several heterogeneous substances come to constitute a homogeneous whole.[60]

The point-instant is imperceptible. It is impossible to perceive it either correctly or falsely. What forms the object of perception is an object distinct from its component point-instants.[61] If the perceptibility of point-instants is not admitted because of their being non-differentiated, then how do we cognize them in the case of a lamp where the individual flames appearing in quick succession cannot be differentiated?[62] Even if we admit that the collection of point-instants is falsely perceived as a unity, we have to recognize that every erroneous apprehension presupposes at least one correct apprehension. There must then be some valid perception of the whole.

If the whole is totally independent of any other thing, it would have no beginning in time. It would be uncaused ; it would exist for ever, or it would be a pure fiction having no existence. The whole cannot be a dependent or relative entity. If it were dependent on an other, it would be a product. Does such a whole exist prior to its being produced? If it exists, its production is a useless superfluity ; and if it does not exist, it cannot be produced since the non-existent, which is no better than an unreal fiction, cannot be brought into existence. Thus a dependent whole should have to be distinct not only from the existent, but from the non-existent as well.

There cannot be one whole alone. If we have only one, we should not perceive many substances but only one where all distinctions are lost. There cannot be many wholes either. If there are many, one should be perceived as being numerically distinct from the other. But numerical difference has no objective existence. All number is a mental construction. A whole cannot have infinite extension. If it is infinitely extended, it cannot have movement. The whole cannot be even a finitely extended thing. A finite entity exists at one place at a time, and at the same time it does not exist at another place. Thus a finite whole will have to be the subject of both affirmation and negation at the same time. When two mutually exclusive or contradictory predicates are validly referred to the same subject, we have a self-contradictory entity. But here the two predicates refer to two different places ; and the negative predicate does not contradict the affirmative one.

The realist argues that it is not possible to deny both the alternatives in each case. He believes that in any disjunctive judgment when the alternatives are exhaustive and mutually exclusive, one of them is

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[57] *T S P* 586

[58] *Tātparya Ṭīkā* on 2.1.36

[59] *T S P* 589

[60] *Nyāya Bhāṣya* and *Vārtika* on 2.1.36

[61] *Nyāya Bhāṣya* and *Vārtika* on 3.2.14

[62] *T S* and *T. S P* 590

bound to be true. Thus when one alternative is rejected as false, the other is to be accepted as true.[63] He therefore agrees with the Buddhist in rejecting the independence and infinite extension of the whole. But every negation he admits is grounded upon an affirmation which it presupposes.

According to the realist an entity which is neither existent nor non-existent is an unknown one.[64] When it is unknown and unknowable, we can predicate of it neither existence nor non-existence. This does not mean that affirmation and negation cannot be predicated of the same subject. We can say that the vase is here and not there.[65] Similarly with reference to time, action or quality, the same subject can be both is and is not. We can say that it is not hot now and that it was hot then; that the apple is green and that it is not red.

The body need not move, and yet the hand which is a part of the whole is seen to move. Here is a whole which moves and which yet does not move.[66] The realist tells us that the movement refers only to a part and that the movement of a part does not necessarily bring about the movement of the whole; for, the whole and the part are two different entities and their movements arise from equally different causes.[67] But when a part moves and the whole does not move, the part is disjoined from the rest. When the moving part is severed from the non-moving, the whole ceases to be a whole. It may be argued that a movement can bring about two kinds of disjunction. One kind appears in the destruction of the conjunction of the parts, and the other appears in the changing of the place occupied formerly by the part concerned. The latter is supposed to involve no severance of the conjunction.[68] But conjunction is not possible in the absence of the entities occupying specific places. When one entity gets out of its place which has determined its conjunction wih another contiguous to it, then this contiguity is lost.

A whole can be coloured in a part and yet not coloured in other parts. Then the whole is both coloured and not coloured.[69] An incomplete colouring of the whole cannot be explained without reference to the parts; and then the parts cannot be other than the whole. The realist argues that the whole or a part appears red only because it has a conjunction with a colouring substance and that this does not remove its original colour. But if the cloth is a single substance distinct from its parts, the colour must belong either to the substance or to the parts. In the former case the colour can have no conjunction with the parts and then it must subsist as groundless. In the latter case the substance cannot have colour.[70] If, as the realist says, colour is a quality inhering in a substance, how can we speak of a conjunction with a colouring substance? It is also a contradiction to say that the same whole has and has not the conjunction with the colouring substance.[71] For the sake of conjunction the parts are resurrected. Conjunction cannot pervade the whole substance; nor can it pervade a part because, for the realist, the whole being other than the parts has no parts. Then there can be only a coloured component which does not qualify the whole with a colour. The component cannot be the same as the whole. If it is

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63 *Ātma Tattva Viveka,* 557

64 Ibid. 559

65 Ibid. 584-5

66 *Six Buddhist Nyāya Texts,* 81

67 *Ātma Tattva Viveka,* 588; *Six Buddhist Nyaya Texts,* 82

68 See *Ātma Tattva Viveka,* 589; *Nyāya Kandali,* 155; *Six Buddhist Nyaya Texts,* 83

69 *Six Buddhist Nyāya Texts,* 87; *T S* 593-4

70 *T S P* 601-2

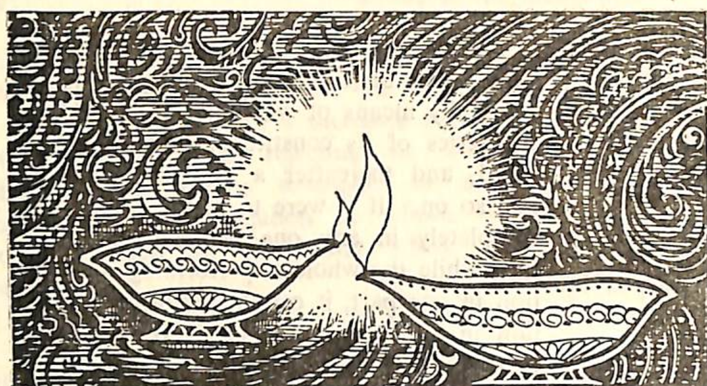
71 *Tātparya Ṭikā* on 2.1.33; *Ātma Tattva Viveka,* 600; *Six Buddhist Nyaya Texts,* 88

other than the whole, is it a part or not? In the former case all our earlier difficulties remain. In the latter we cannot establish any connection between the whole and the component.

Let us consider the remarkable criticism offered by Śaṅkara. The nature of the whole, he observes, is generally grasped in terms of a causal order, of a serial order, or of classification. If the effect as an aggregate of parts were to subsist in its cause which is its constituent parts, how can it do so? Would it subsist in all the parts taken together, or in each one of them singly and by turn? If it were to subsist in all the parts, there would be the contingency of the non-perception of the whole as such, because there cannot be in one act of perception a perceptual contact between the entire whole and the senses. Thus the quality of plurality, which depends upon the total number of things that go to make it up, cannot be perceived by taking in the constituent things singly. If it were to subsist in all the parts as one segment of the whole coming into contact with its corresponding constituent part like a thread passing through a number of flowers, then the difficulty of non-perception disappears; for, even with the few parts in actual contact with the sense-organs the whole as a whole can be perceived. By lifting up a few flowers and the thread passing through them, we lift up the whole thread of the garland. Still one has to imagine a series of constituent parts other than those out of which it was actually produced, with a view that the former series of parts might exist upon the latter series in succession. It is by a series of constituent parts distinct from those of the scabbard that the sword fits into its scabbard. This supposition leads to a regress because one must imagine each time a new series of constituent parts to the whole by means of which it could reside in the series of its constituent parts just imagined, and thereafter a second new series and so on. If it were to reside wholly and completely in any one of its constituents, then while the whole is performing its function in one part, it cannot perform its function in another part. For, if B is present in the hall, he cannot at the same moment be present at the market. If there is a simultaneous presence in more than one place at the same time, there must be two persons. Thus B is in the hall and D is at the market place. But there is the cowness which is found in each cow wholly and completely. Likewise the constituted whole must reside wholly and completely in each one of its constituent parts. But then just as we apprehend the cowness in each cow so must we apprehend the whole in each part; and such a perception never necessarily takes place. Moreover, if the whole were to reside in any single part fully and completely, then such a thing gets its status by performing its function and since the whole is one, then the horn of the cow, which is on this view equal to the whole animal, must perform the function of the udder or that of the back. This we never notice.[72]

This examination clearly reveals that the whole cannot have parts, and that it cannot be if it has no parts. Such is the nature of the whole in normal experience. When we treat the Absolute or Brahman as a Whole, we cannot apply the normal meaning of the term whole. There in that context whole means that which is complete in itself, that which is self-contained.

[72] *Vedanta Sūtra Bhāṣya* of Śaṅkara on 2.1.18



ILLUMINATING DIALOGUES FROM INDIAN LORE

DHṚTARĀṢṬRA AND SANAT-SUJĀTA—II

(*Continued from the previous issue*)

COMPILED BY SWAMI SMARANANANDA

Sanat-sujāta had remarked that worldly enjoyment (*māna*) and spirituality (*Mauna*)*, never co-exist and many are the paths that are mentioned by the wise for the attainment of *mauna*. Dhṛtarāṣṭra got interested in *mauna* and put five questions to the sage.

Dhṛtarāṣṭra: For whom is it possible to attain *mauna* and what is the meaning of this word? Please tell me, O Sage, the characteristics of *mauna*. Does a wise man attain spirituality through *mauna*, (i.e. observing silence)? How do people practise *mauna* in this world?

Sanat-sujāta: O King, since neither the Vedas nor the mind can penetrate Him, the supreme Brahman, the realization obtained by sages of reflection is called *mauna*. It is for this reason the Vedas declare that the possessor of this knowledge dwells in this realization through concentration.

Dhṛtarāṣṭra: Is a person who has the knowledge of Ṛg, Yajur, and Sāma-Vedas, but commits sins, polluted or not by those sins?

Sanat-sujāta: Yes, never can Ṛg, Yajur or Sāma-Vedas save an unwise person from the effects of sinful acts. I am not speaking untruth in saying this. The Vedas do not redeem from sins a deceitful person living in hypocrisy; on the other hand, they desert him in his last days, like new-fledged birds their nest.

Dhṛtarāṣṭra: O sage, if the Vedas are incapable of saving the knowers of Vedas, why this age-old prattling of Brāhmaṇas that they do so?

Sanat-sujāta: O great one! this universe appears in different forms through name and form projected through Māyā by that supreme Brahman. The Vedas have only stated that clearly. Not only the Vedas, but the sages, too, point out the difference between Brahman and this universe. It is for attaining that Parabrahman (Supreme Spirit) that the Vedas prescribe austerities and sacrificial ceremonies. A wise man first becomes virtuous by means of these austerities and sacrifices and when virtue has destroyed vice, he shines in the glory of knowledge. A man of knowledge attains Brahman through knowledge, while a (virtuous) man with desires is car-

* Vide note on p. 430 of *Prabuddha Bharata*, October 1969

ried by his virtuous acts to the other worlds for enjoying the fruits of his actions. When his virtues are exhausted, he returns (to this world). Those who do austerities with an eye to fruits enjoy those fruits elsewhere. But those who do great austerities here without seeking anything, attain the knowledge of Truth here itself and are freed. Therefore, the disinterested austerities of the aspirants who seek to realize Brahman bear a much greater fruit than those who perform these acts with a view to please various deities, which bring only the prescribed results. Thus the same actions bear lesser and greater fruits.

Dhṛtarāṣṭra: How is it that the same austerity brings two kinds of results—one greater (*saṁṛddha*) and another lesser (*ṛddha*). Please do tell how am I to understand this.

Sanat-sujāta: That austerity which is unsullied (by desire and ignorance) is considered by sages as leading to freedom. That is called greater while that austerity leading to enjoyments is considered lesser. O King! all this creation has for its basis this austerity (*tapas*) you are asking me about. The knowers of the Vedas attain that Supreme through these disinterested austerities.

Dhṛtarāṣṭra: O Sanat-sujāta, I have heard from you about faultless austerities, by which I can realize that beginningless and unknowable Brahman. But please tell me about the faults in austerities.

Sanat-sujāta: I have told you about that austerity, while observing which twelve qualities such as anger and thirteen kinds of cruelties have been considered as faults. And the virtues such as righteousness, enlisted by wise men in scriptures such as *Manu-Smṛti* are also twelve in number. The twelve human weaknesses that should always be renounced are: anger, lust, greed, delusion, desire to show off (through sacrifices), wickedness, malice, egotism, grief, longing, envy, and speaking ill of others. O great King! Just as a hunter always searches for the weak spots of deer so that he can destroy them, similarly, everyone of these vices try to find a place in man. Sinful men, foolhardy in their disposition, exhibit six kinds of reprobate qualities: Self-praise, intense thirst for enjoyments, tendency to injure others, perpetual anger, restlessness, and indifference to those who need protection. Wickedness, which is also of several kinds, pollutes the mind.

Those who follow the path of spirituality have these twelve virtues: righteousness, truth, control of the senses, austerity absence of jealousy in others' happiness feeling of shame in doing immoral actions, forbearance, not finding fault with others, devotion to performance of duties, charity, patience and knowledge of scriptures. He who has these twelve virtues can rule over the whole earth; and he who possesses three, two or even one of these is considered as prosperous. The power of emancipation is inherent in the control of the senses, renunciation, and vigilance. But Brāhmaṇas endowed with wisdom say that, among all the virtues, truth predominates. The control of the senses may be spoiled by any one of the eighteen vices, such as falsehood, greed, love of sensual pleasures, anger hypocrisy etc. Renunciation is of six kinds which are greater than self-control (*dama*). The third among them is rather difficult to practise, but by that all sorrow is overcome, and one can bring everything under control through that renunciation.

The first among them is never experiencing joy through prosperity; charity through philanthropic acts and sacrifices is the second kind of renunciation; the third is renunciation of desires. Sages say that this is the best path towards liberation. But, mind you, if renunciation comes as a result of inability to enjoy life or if charities are made after enjoying oneself to the fill or

accumulating plenty or if charity is made out of the desire to escape some unpleasant situation, these cannot be considered as renunciation of desires at all. A wealthy and accomplished man may not feel the pinch of failure; but that is no renunciation of desires.

The fourth kind of renunciation is absence of grief over unpleasant events; fifth is not seeking favours from one's own relatives. And the sixth is the gift to deserving persons. Truthfulness, non-stealing, reasoning that is helpful to spiritual life, dispassion, continence, non-acceptance of gifts, meditation and super-consciousness are the eight characteristics of freedom from ignorance. Obstacles to self-control were mentioned earlier. By getting rid of those, a seeker after liberation becomes free from ignorance (*apramāda*).

Be devoted to Truth, O King! All the worlds are established in Truth. Freed from faults, one should practise austerities in this world. That is the very wish of the Creator. When all these austerities devoid of faults are practised, man attains great results. I have answered your questions in brief. O King! In short, this *tapasyā*, (austerity) frees one from birth, death, and decrepitude.

Dhṛtarāṣtra: Many are the schools of thought spoken of by Itihāsa-Purāṇas (epics and ancient lore). Some believe in them, some in the four Vedas, some in none. Some conceive of four God-heads, some three, some two, some only one, and some none.* Tell me truly who among them is a knower of Brahman.

Sanat-sujāta: Ignorance of Truth has given rise to many theories regarding it. But only one among them all has a right knowledge of Truth. Devoid of the knowledge of Brahman, which is one without a second, some consider themselves wise and study various books and perform many ceremonies and charities. Without right knowledge, all these are in vain. Some perform sacrifices mentally, some by words, and some others through actions. But the men of truthful resolve depend upon their strong determination alone. Those who fail in their resolve take to initiation into vows. But for men, desirous of liberation, the knowledge of the Self is the best path. Brahman is known through direct realization, while austerities yield their fruits in other worlds. Therefore, O King, a man who has read many books, may be called a scholar, but not a knower of Brahman. He alone is a Brāhmaṇa who tries for emancipation verily while living.

The word '*Chandas*' is used to refer to the knowledge portion of the Vedas, taught to many sages by the ancient sage Atharvan. The *Chandas* reveal Brahman independently; the Knowledge of Brahman does not need any external proof. Those who merely perform Vedic ceremonies are not the real knowers of the Vedas. For the real knowledge of the Vedas is sure to bring Self-knowledge. Without purity of heart, no one understands the real import of the Vedas. Through a knowledge of the external world, one can neither understand the Vedas, nor the world itself. He who knows the Truth understands the Vedas, but he who knows the world does not know the Truth. Those who understand the knowledge portion of the Vedas (the Upaniṣads), alone know the Truth. Mere knowledge of sacrifices yield nothing. Just like one shows the branch of a tree for indicating the first digit of the moon, similarly, the teacher indicates Brahman through the Upaniṣads. He who can explain Brahman to an aspirant, after freeing himself from doubts, is called by me a Brāhmaṇa. That Lord cannot be found either in the

(*Contd. on p.* 479)

*The five schools of thought, viz. the Pañcarātrins, the Pātañjalas, the Sāṅkhya, the Advaitins, and the atheists are referred to.



WHAT INSPIRES ME *MOST IN* HOLY MOTHER'S LIFE

MRS. RATNA R. NAVARATNAM

In all parts of the world, the magic name of *mother, Mā, ammā, Śrī Mātā,* conjures a vista vision of beauty, love and sacrifice. In Hinduism, the Ultimate Reality is described as consciousness and its power inseparably united.

> 'Victory to Her, the primordial power, the seed from which sprouts the entire creation, static and kinetic universes, the eternal, the incomparable who is of the nature of Her own bliss and who manifests as a mirror to His (Śiva) self.'

We become conscious of the Divine Mother only through her power of manifestation. She is worshipped by a thousand names; her manifestations are myriad. She is the highest state of consciousness from which everything is created and sustained, and into which everything is involved and released. She is meditated upon as the *Word*, the *Matṛkā*, the Mother of all created beings.

In the Vedas and Upaniṣads, She is invoked in the mahāmantra as *Śrī Gāyatrī* : 'Let us become one with that great effulgence who has no attributes of any kind, except of reality, consciousness and bliss, who is radiating from the heart of the Sun and is that power that stirs our minds and who is our blissful refuge; let that Mother who is beyond all attributes save us.'

Sri Ramakrishna Paramahamsa's life was an offering, a sacrifice to the Divine Mother. At the feet of Bhavatāriṇī, he surrendered his all and poured his oblation of love and devotion. She was the unveiled Eternal Power, the ineffable Presence, whose grace worked wonders with him. His goal in life was to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Parāśakti. His complete identity with Her *Will* enabled him to experience the bliss of union—an eternal portion of Her consciousness and power.

At the feet of my master I learnt the true significance of the motherhood of God. It lives in the embodiment of *Śaraṇāgati*. The essence of *MĀ* contains the potency of the Divine Grace flowing into the soul of man. He who has surrendered *all* and is *naught* is truly blessed. The unmanifested Godhead manifests as *MĀ* or Mother, in order to lead man from darkness to light, from bondage to freedom. My master's song of adoration on 'Thyalnayaki' the Divine Mother, created in our hearts an irresistible yearning to play on the lap of Mother, ever and anon:

> 'My head I crown with lily feet of Thyalnayaki
> Who with the Absolute inseparably is blended
> As flower and scent, as sun and ray, as life and body
> As gem and lustre, form and shadow, word and meaning;

Who to the manifested Śiva as consort shines,
Who cures the life-hunger of her children,
All living things with ceaseless bliss ambrosial feeding
And in Freedom's mansion establishing.'

In the life of Sri Sarada Devi, we perceive the motherhood of God. Swami Vivekananda and the faithful band of first disciples, Sister Nivedita and a host of later disciples have borne testimony to the Holy Mother as fully manifesting the glory of the motherhood of God, and whose touch could turn weakness into unfailing strength and darkness into the light of Truth. Sri Sarada Devi's surrender at the feet of her Master was so complete, that she walked through pathways unknown, protected from fear and sorrow. I see the Holy Mother, the sahadharmiṇī of the great luminary Sri Ramakrishna Paramahamsa, as a serene gem gathered into his heart of sanctity, and created in his 'ānanda'—an emanation of the divine Mother's power, quality and presence.

The motherhood of God has an entrancing appeal in our Hindu tradition. Hindus believe that in all that is seen and done in the universe, the Divine through His Śakti is behind all action. At the summit of this, manifestation of which we are a part, there are worlds of infinite existence, consciousness, force and bliss over which the Divine Mother stands as Mahā Kālī or Parā Śakti. All beings there live and move in an ineffable *Wholeness* and unchanging *Oneness.*

When I chant the *Īśā Upaniṣad,* a symphony of the wholeness of truth, the oneness of life, I behold the Holy Mother as a a paragon of supreme surrender:

Whole is that, whole is this;
From the whole doth the whole proceed;
The whole, to the whole joining,
The whole it maketh—the whole only.

Sri Sarada Devi may be called the '*Pūrṇā*', who lived and moved and had her being in the '*Pūrṇam*' of the Master. Her life is a living commentary on the *Īśā Upaniṣad,* which embodies the rich experience of man in his quest of Oneness. The eighteen verses of this imperishable Upaniṣad culminate in the ideal of selfless service as the summum bonum, to be attained here and now.

'All this, whatever little there is
In the universe is pervaded
And enwrapped by the Supreme Being.
Feed then on that all
As consecrated unto Him.
Yet, covet not. Whose is wealth?'

Holy Mother's simple acts of donning the gold bangles, her flowing hair and white raiment with red border symbolizing the harmony of Saraswatī and Lakṣmī—these simple habits reveal her sense of fulfilment, which is the result of the highest surrender. First of all is the call to surrender as He is both the indweller and the owner. Then tread the path of perfection by supreme devotion and selfless service. This is the message of our seers.

The miracle of the Holy Mother's life was that she was immersed in the serenity of surrender, '*Śaraṇāgati*', even when she was born. Many people imagine that Sri Sarada Devi stepped into beatitude, only after she became the consort of Sri Ramakrishna. This was not so. As a lisping child, growing up in the unsophisticated village of Jayarambati, she was full of selflessness. Every act, however lowly it may strike us now, she performed in a spirit of dedication, renouncing the spirit of covetousness for any object or persons, as they all belonged to the Divine Mother. She left her home, her parents and playmates, her village security and peace as a young girl, *not* in search of her wedded partner, but as a child of the Divine Mother who seeketh another child who is eternally playing on the lap of *Śrī Mātā*. The beckoning to leave home did not arise from the Master nor was there any taint of sel-

fish enjoyment in her pursuit of the Beloved. The grace of the Mother was *the* sanction of her departure from home.

This great denial, more poignant than the departure of Prince Siddhartha from his royal abode, is fraught with a sacrifice so sincere, that thenceforth, her ennobling selflessness and radiant surrender tug at our heart strings. By her shining example of self-abnegation, her *credo* of 'refuge have I none', we feel compelled to turn the whole process and course of our action and life as the effective means of our very self-realization and spiritual evolution. That little room at Dakshineswar where she lived and moved became charged with a hallowed sanctity, unknown in gold-domed temples. In that bare and secluded room, she enacted a pageant of love, and her ceaseless conduct of selfless service in a spirit of fervent devotion defies analysis.

During the stormy, bleak years that followed the passing away of the Master, it was she who tended the flock. She kept at bay, the forces of despair and despondency. She built up an image of the *Sangha* which was later nourished by the disciples of the Master. In her view, it was sacrifice that alone can lead man to perfection. *Self-sacrifice appealed to her as the highest role* of grace.

Sri Ramakrishna Paramahamsa beheld the Mother in all aspects of the terrible and the beautiful, and thus he was able to draw out and nourish the true excellence of the Holy Mother, as an emanation of the *Sāttvik* aspect of Kālī, the Mother. The Ṣoḍaśī Pūjā he performed on her was a testament of this kindred power of the soul in beatific communion. It is the principle which is above hypothesis. 'I am that I am'. 'AM' converted becomes 'MĀ'—such is her divine play! The Universal Mother being inherent in God is also called the consort of God—the Holy Spirit or the Holy Feet.

'Mother of millions of world clusters
Yet Virgin by the Vedas called.'

The psalm of the Holy Mother's life contains the essence of the knowledge of 'Ātma-Jñāna', based on sacrifice and surrender. This was also her 'Upadeśa Mudrā', guided by which her devotees and disciples of the Master built the immortal citadel of selfless service—the heartbeat of the Ramakrishna Order.

(*Contd. from p.* 476)

east or the west or the north or the south or above or below. But by approaching a knower of Brahman with humility and following his instructions faithfully, one can realize Him in his own heart. An aspirant for Brahman-knowledge will seek him through silence (*mauna*), without any other thought. Mere silence or retiring to the forest does not make one a man of reflection (*muni*). He alone who knows the real nature of Brahman is a real *muni*.

A knower of Brahman reveals the true nature of everything. For he becomes omniscient through knowledge of Brahman, unlike the *yogin* who, through the power of yogic practices sees the seven worlds. One who is following the path of righteousness, too, realizes Brahman. These I have told you, O King, out of my own experience and according to the teachings of the Vedas.

(*To be concluded*)



HUMAN TRENDS

NEED THE POOR BE WITH US ALWAYS?

The fact that there are areas of abject poverty in the United States may come as a surprise to peoples of foreign lands. If it comes as a surprise to them, to many of us living here, it comes as a shock, a shock not accompanied without some shame. After all, we are known the world over for aid we have given to countries less fortunate than ourselves and not so abundantly endowed with natural resources. It is quite possible that the majority of people living in the United States believe that poverty so vividly depicted in other parts of the world just could not exist here. However, anyone who now even occasionally opens a newspaper or watches television cannot help but become apprised of the blunt, hard fact that poverty, grinding poverty, does exist in the United States.

As brought out in 'The Making of the President, 1960' by Theodore H. White, when the late President John Fitzerald Kennedy was campaigning for the Presidency in 1960, the early days of his campaign took him to West Virginia. The mining of coal had always been the basic industry of West Virginia, but becacuse it had been an industry of low wages, unionization became possible during the Franklin D. Roosevelt era. However, as union wages were continuously escalated, it became imperative for the operators to automate their mines and as a result more and more miners lost their jobs. Technological advancement also diminished the use of coal by industry and railways, and gas and fuel oil became the predominant source of American energy. Naturally, poverty followed the diminished employment of the coal miners and hunger came. All this took place years prior to 1960, but the dismal living conditions and hunger in West Virginia came as a surprise to Kennedy when his campaign brought him there early that year. He was visibly shocked at the suffering and it is stated that his shock was so fresh that it communicated itself with the emotion of original discovery. Kennedy had been born to wealth and had never known hunger and he could not believe that human beings were forced to eat and live on cans of dry relief rations which, it is reported, he fingered as though they were artifacts of another civilization. He is quoted as saying to one of his assistants one night, 'Imagine, just imagine kids who never drink milk.'

Now, years later, a recent issue of a well-circulated magazine contained a most depressing article on poverty in the Appalachian country of Kentucky, another coal mining area. Here, too, the mining of coal

by manual labour has been replaced by machines; machines needing only a few operators, that in a short time extract the coal but in so doing gut the countryside, filling it with debris and causing slides of sulphur-poisoned mud that clog streams and sweep away the homes below, forcing the people to move on to whatever shelter they can find. The people living in these parts have no possible means of recourse as most of the mineral rights are held by impersonal industrial giants and major banks who leave the rights to the strip operators who in turn destroy the countryside through this method of extracting coal.

Let no one conclude that areas of poverty are isolated to the coal mining countries of West Virginia and Kentucky. Statistics cite the number of poor people as 40,000,000 and these poor people are in pockets scattered throughout the land, some of them in the slums of our urban centres, some sharecropper farmers in the Deep South, some in poor rural farming areas and, of course, let us not forget the American Indians struggling along with a few sheep on their reservations, the land of most of which is barren.

So, just as John F. Kennedy was shocked in 1960 by conditions in West Virginia, more and more people are becoming shocked and appalled at the continual revelations of poverty in far-reaching corners of this wealthiest country of the world.

Reports of school children going hungry and, in some instances, being without shoes and being kept away from school for this reason, have also been publicized. Common sense tells us that our children must be fed and adequately housed and clothed or there will never be an end to growing poverty, and even crime. Though poverty does not always lead to crime, nor is it the prime and only cause of crime, it, no doubt, is accountable for some of the present day acceleration in the crime rate.

To reiterate, common sense tells us that we just cannot afford to raise another generation of ignorant and deprived people who will perpetuate the culture of poverty and the detrimental conditions which are its concomitants.

Recently an item has appeared in the daily paper stating that the Social Aid Department of Bogota, Columbia, a city of 2,000,000 inhabitants has set up five aid centers for young apprentice beggars. It is estimated that 5,000 underage beggars roam the streets and sleep in doorways. These little beggars, many children under ten, have left their homes because there is never enough food for them and their many brothers and sisters. On the streets, if their luck is good, they can, by begging, receive up to 25 cents a day, all of which is spent on food. This way of life, it is reported, makes these youngsters experts in trickery and slyness by their tenth birthday. Some of these street waifs are brought to the Social Aid Department by the police and others come of their own accord after learning of the place. The Social Aid Department tries to give these children love and training in a free and independent atmosphere, devoid of a prison or an institutional atmosphere. The youngsters who are under eight are placed in foster homes and then can be adopted if the foster parents want them. The teenagers have separate homes. So they can be free from worry about a place to sleep and about having something to eat. Most of them are given jobs in the city or attend classes in various crafts, and happily it is reported almost none gets into trouble again.

It behoves people of the United States to take steps now to prevent conditions from developing here where tiny beggars might some day roam our city streets. It is no use just shrugging off this contingency by stating 'It can't happen here.' Many things have been happening here

that no one dreamed ever would. It gives a sort of credence to a saying 'that if it can happen, it will.' So perhaps we should listen seriously to two sociologists who recently proposed a 'Bill of Rights for Children'. This Bill would provide grants to assure that every child could obtain an elementary and high school education and the cost would be a great deal less than that of the most unpopular of wars now being waged in Vietnam. Who is there to argue the wisdom of such an expenditure to educate our children?

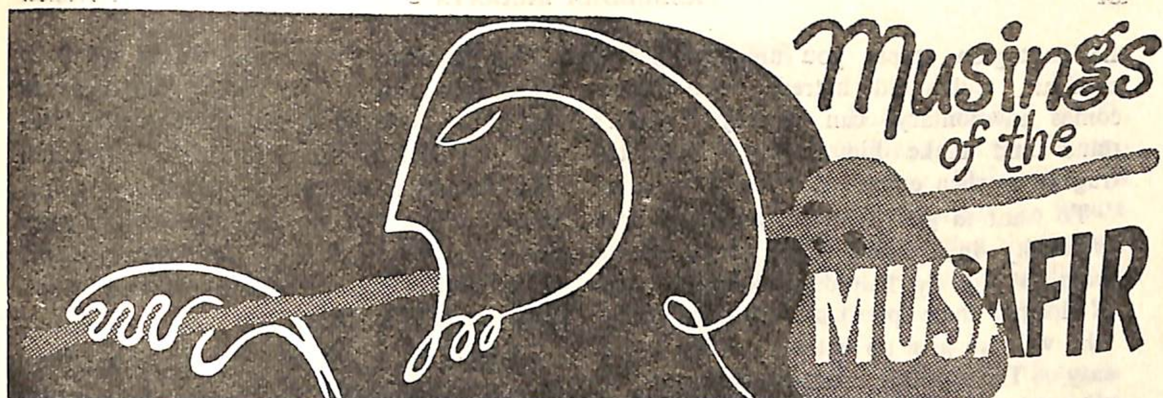
And while we are concerned about the children and the future, let us not forget our aged, many of whom have worked long and hard and have tried to provide for their twilight years, but who have become victims of these inflationary times, their fixed pensions or incomes being swallowed up because of the decreasing value of the American dollar. President Kennedy was shocked on learning that there were children who had no milk. A recent report that some old people in one of our cities commonly referred to as a 'sun and fun capital' are known to rummage in garbage cans for a morsel of food is no less shocking.

A poll of college students taken recently shows that while the majority deplore violence, most of them are in sympathy with the goals of the militants. Today's young people are often referred to as 'activists' and widespread poverty has often been mentioned as one of the problems about which they would like to do something. The poll further indicates that to most of the students, colleges and college administrators stand as symbols of why nothing gets changed. Could it be that organized religion, too, has missed a cue? Many individuals are more and more frequently concluding that too much time, energy and money is expended these days to acquire property and to build imposing edifices to the greater glory of God, and that too little or nothing at all is being done to serve God in man. Of what good is a beautiful church or temple—other than to possibly subtly bolster the egos of those responsible for the construction—if nothing is done to care for man's material needs, along with his spiritual needs? (As an aside, larger and larger sums are needed to maintain these large buildings, some of which are no more than half full because of falling attendance.) Conceivably, if organized religion would do more to alleviate human suffering wherever found, a greater number of young people presently disenchanted with traditional organizations and institutions, colleges and churches, would come forth to actively help, for most of them are idealistic and desirous of becoming involved in constructive endeavours.

Too many times the answer to a person who expresses a desire to help those less fortunate than himself is that one shouldn't become too pre-occupied with the plight of the poor, for did not Christ say 'For ye have the poor always with you.' This statement, it should be mentioned, is oft-quoted out of context. Christ said this to His disciples who had been criticizing a woman for pouring expensive ointment on Him when it could have been 'sold for much and given to the poor.' However, His complete statement was 'Why trouble ye the woman for she hath wrought a good work upon me. For ye have the poor always with you ; but me ye have not always.' (St. Matthew, Chapter 26, Verses 10 and 11.)

Were an Incarnation here with us to be served, He would surely come first, but this not being the case, shall we not all be the poorer in spirit for not serving God in man however we can? This brings to mind once again a cardinal teaching of Swami Vivekananda, that great Patriot-Saint of modern day India. Did he not preach that the poor

(*Contd. on p.* 484)



IN THE LIGHT OF THE DHAMMAPADA

HOW TO CONQUER HATRED?

Thus teaches the *Dhammapada*:

'He abused me, he beat me, he defeated me, he robbed me,'—in those who harbour such thoughts harted will never cease. 3

'He abused me, he beat me, he robbed me'—in those who do not harbour such thoughts hatred will cease. 4

'For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule. 5

'The world does not know that we must all come to an end here:—but those who know it their quarrels cease at once.' 6

Hatred is an unmitigated evil. There is nothing good about this human emotion, which when cultivated, destroys an individual, a society or a nation from within. Go on hating and sorrow, destruction and ruination follow you. No single human factor has been more responsible than hatred for causing afflictions of diverse sorts to mankind. And yet, we go on assiduously cultivating hatreds on levels personal, social, national and international. Hatreds are communicated from father to son, from generation to generation, from clan to clan. Hatred is preached as substance of heroism, as essence of patriotism, and as crux of religious fidelity. In politics hatred is used as a strategy for gaining power, and then power is used for perpetuating hatred. Sophisticated hatred is even called dignity.

Nothing grows out of hatred except evil. Whatever may be the reason for hatred, the first victim of hatred is the hater. Hatred destroys the finer sensibilities in a man. It scorches his divine qualities and higher faculties. It sets smouldering within a man a self-consuming fire, the burning of which is always painful.

In a country, where group hatreds are cultivated in various intra-manners, much of our collective endeavours go down the drain due to the self-cancelling process involved in the game.

It is not that in our sober moments we do not understand how ruinous hatred is. But it becomes such a chronic disease that many helplessly surrender their other virtues and turn out to be live-wires of hatred. You cannot be in their company even for a few minutes without catching

the contagion unless you are awake and cautious. Cultivated hatred, when it becomes involuntary, can destroy a man's mind and make him insane. And the tragedy is then complete.

To want to get rid of harted is the birth of sanity in a man. Many really do not want to give up hatreds, perhaps for fear of losing their personality! Even those who want to give up hatreds do not find it easy. The hating mind becomes so coloured by hatred, that not-hating becomes almost an impossible probation for that mind. Moreover, many just do not know how to get rid of hatred.

If we want to get rid of hatred then we must not persuade yourselves that hating is justified because of this or that reason. If self-ruination is not justified, then hating can have no justification. By ruminating on the causes of offence, hatred will not cease, but increase. Hatred does not cease by hatred, as a fire is not extinguished by throwing gasoline in it. Hatred ceases by love.

How to love the person whom we have reasons to hate? The point we need to understand clearly is that all so-called reasons for hatred are irrational. Irrational, because the hater gets destoyed by hating. If it is a fact that we do not certainly want our own ruination, how can that process of mentation be considered rational which leads us to ruination?

Love is the only cure of the disease of hatred. Meditation on death also greatly helps. If we remember the evanescence of our life, the senselessness of most of our quarrels becomes obvious to us. When we cease to quarrel the mind becomes quiet. In quietness of the mind a new understanding opens up. This new understanding spontaneously manifests itself as love.

When we do not understand, we hate. When we understand, we cannot hate; we cannot but love.

Man needs nothing so urgently as love. If we do not know how to have love for all, let us pray for right understanding.

(*Contd. from p.* 482)

of India must be fed and clothed and educated, and did he not travel the length and breadth of his country urging those in a position to do so to elevate the poor? He well knew spiritual teachings would fall on fallow ground if people were starving. In this country, as in India, or any other country of the world, if it is spirituality that is wanted, will it not come a bit sooner if we forget ourselves; forget about building beautiful churches and temples; and instead serve God in man—the hungry, the sick, the halt and the lame? True, even after doing this, the poor we may still have with us, but it is safe to predict that through the dedicated service of the Divine in man, we will have a few less who are poor in spirit. The Lord has also said 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

(St. Matthew, Chapter 25, Verse 40).

Anna Nylund

NOTES AND COMMENTS

IN THIS NUMBER

The passage quoted in 'Onward For Ever!' occurs in the *Complete works*, Volume II, 1963, p. 87

Pointing out the pleasant and the good paths that present themselves to a man, the editorial sheds light on the means of graduation from the pleasant to the good—a means which has relevance and brings hope to the people living in the world.

In the 'Profiles in Greatness', the 'Explorer' presents the greatness of Guru Nanak whose quincetenary is now being celebrated the world over.

In 'Samartha Rāmadāsa, Saint of Activism', Swami Rakananda, a monk of the Ramakrishna Order, narrates the inspiring life of Śrī Rāmadāsa, a Saint from Maharashtra, India.

Dr. P. S. Sastri, M.A., M.Litt., Ph.D.; is the Professor and Head of the Department of English, Nagpur University. In his scholarly article, he discusses the nature of the whole and concludes that the normal meaning of the term whole is not applicable to the Absolute or Brahman as a Whole.

The illuminating dialogue between Dhṛtarāṣṭra and Sanat-sujāta brings out the difference between spirituality and worldliness.

Mrs. Ratna R. Navaratnam, M.A., M.Litt., author and formerly Director of Education, Ceylon, records here 'What Inspires me most in Holy Mother's Life.'

In 'Human Trends' of this issue, Anna Nylund apprising us of the presence of pockets of appalling poverty in 'the wealthiest country of the world' offers constructive measures to combat the scourge.

REVIEWS AND NOTICES

THINKING WITH THE YAJURVEDA By G. G. DESAI, Asia Publishing House Calicut st., Ballard Estate, Bombay, 1967, pp. 184, Rs. 20/-.

Compared to studies on the *Ṛgveda*, those relating to the *Yajus* have been meagre. Because of the association of the sacrificial performance with it, the *Yajus* perhaps has not attracted that attention of thoughtful interpretation which it deserves. *Thinking with the Yajurveda* is therefore a welcome publication.

The author observes in the Introduction (p.x) that there can be no genuine sacrifice without *ātma-anubhava*, for no sacrifice is performed for another outside of one's self, this self of course including, as it does, all fellow beings and the universe. Thus worship, *Yajus*, finds its consummation in the *Yajña* of *Yajñas*, the *Sarvamedha*.

The first four chapters of the book are devoted to the interpretation of *Agni*, its personality and symbolism. After a chapter on Vedic *Yajña*, the author deals with in Ch. VII the two major *Yajñas* of *Puruṣamedha* and *Sarvamedha* and their inner meaning. In the penultimate chapter (VIII) the *Śatarudriya* praise of *Śiva* is explained and in the last (IX) the philosophy of the *Īśopaniṣad*. 'The Vedic seer prays to *Agni* for the perfection of the conceptual power of the adorer, knowing that he can stimulate his mind into ever widening thought by inspiring him with austere renunciation, learning and culture over which He presides' (pp. 4-5). Every householder is *Prajāpati* and must undergo the mental sacrifice that the first-born *Prajāpati*, as representative of humans, performed in order that man may be the instrument of right modes of thought and not of crude

instincts and passions, in the interest of his evolution into the identity of Brahman or the Supreme Puruṣa.' (p. 110)..

The dwelling on the greatness of one of the greatest personal forms of Divinity, *Śiva-Rudra,* described in its all-comprehensive nature in the *Śatarudriya*-hymns and on the Impersonal form, *Ātman* or Self set forth in the *Īśopaniṣad* forms a fitting finale to this study of the higher significance and philosophy of the *Yajurveda.*

DR. V. RAGHAVAN

WORLD PERSPECTIVES IN PHILOSOPHY, RELIGION AND CULTURE— ESSAYS PRESENTED TO PROFESSOR DHIRENDRA MOHAN DATTA, EDITED BY RAM JEE SINGH, Bharati Bhawan, G. M. Road, Patna, 1968, Pages xxx+480. Price Rs. 50/-.

In the earlier generation of the students and teachers of Philosophy in our country we have a few celebrities who knew thoroughly European Philosophy and who also had a firm base in Indian thought. Of these one would easily call to mind the names of Suryanarayana Sastri, R. D. Ranade, K. C. Bhattacharya and Dhirendra Mohan Datta. The study of Indian Philosophy received a powerful impetus at the hands of these savants. There again one who was not satisfied with a mere exposition of Indian thought but who restated Indian thought in modern times by offering a critique of European thought was Prof. D. M. Datta. The author of 'Six Ways of Knowing' and 'Contemporary Philosophy' is well-known. It is to honour him that a band of 36 scholars came together. Their papers form the contents of this valuable volume. The scholars are drawn from different continents and schools. Even the anti-idealists have come together to honour an idealist. E.A. Burtt, Wing-tsit Chan, A. C. Ewing, William K. Frankena, A. C. Garnett, A. Boyce Bibson, Cornelius Kruse, Charles A. Moore, Hajime Nakamura, F.S.C. Northrop, Karl H. Potter Fritz-Joachim Von Rimtlen, H. W. Schneider, Tan Yun-Shan, T'ang Chun, W. S. Weedon, and W. H. Werkmeisters are the foreign thinkers who have contributed to this Volume. The papers cover the problems in religion, culture and philosophy. The Indian scholars include A. R. Wadia, S. C. Chatterjee, J. N. Chubb, T. M. P. Mahadevan, G. R. Malkani, and A. K. Sarkar.

The essays cover different facets of contemporary philosophy and there are a few that have a historical and interpretative value. Mr. Potter pleads for a synthesis of the Indian and Western philosophical techniques and methods. Werkmeister's paper is devoted to a study of Dr. Datta's own philosophy.

With his characteristic humility and in the best tradition of India, Dr. Datta has offered this volume to Brahman. This volume is a must for any student of philosophy. In a sense the volume is a study in comparative philosophy; and it is good that it hasn't become a book on social anthropology, a danger to which all studies of comparative philosophy are prone. The editors are to be congratulated for this valuable gift to the students of Philosophy.

DR. P. S. SASTRI

(1) THE AGE OF ZARATHUSTRA, with a foreword by Sri Prakasa Pp 41, Price Rs. 3/- and (2) IS THE SO-CALLED YOUNGER AVESTA REALLY YOUNGER, Pp. 104, Price Rs. 6.50, both by H. S. Spencer, H. P. Vaswani, No. 1 Rajkamal, 795/3, Padamji Park, Poona-2, 1965.

These are twins dealing with the date and works of Zarathustra. They are original and novel theses seeking to overturn with a sweepy flash of the pen the consensus of savants about the date and works of the great philosopher and the founder of Zoroastrianism. Though informed with great scholarship and a sort of cogency the author's summing up especially in the first work that the Vedas are subsequent to Zoroaster's teachings and were greatly inspired by them is propagandic and smacks of the flavour of some pandits' theory that Christ and Kṛṣṇa were one and the same personality. The learned author cannot approbate and reprobate in the same breath. He places Zarathustra sometime about 7129 B. C. on the astrological evidence of the ages of the yugas. (Vide Tables I & II). Without determining the dates of the Vedas and the Indological similarity between some of the Vedic gods and the Zoroastrian pantheon, how could the priority of Zarathustra's teachings over that of the Vedas be established? On the very data furnished by the author that Zarathustra and the Aryans belonged to the same racial stock of Indo-Iranians etc. it can be inferred that the Vedas were certainly earlier, and the Zoroastrian cult in the main was but the worship of the fire-god Agni (the purificatory deity). Aryan pantheon together with their paeans of praise to the Vedic deities should have been earlier still. The latest historical research, however, places Zarathustra about 1000 B.C. on Indological basis.

(Vide *The Vedic Age*: Vol. I: The History of Indian People). But, it can however be said that the Vedic religion and Zoroastrianism have sprung from the same source—the Indo-Iranian Religion—and bear similarity in the matter of rituals such as upanayanam etc.

We are afraid that no review of these books can be complete without correct assessment of the author's *The Aryan Ecliptic Cycle,* which seems to resemble Tilak's *Arctic Home of the Aryans* in substance and findings. 'The astronomical cycle of precession of the equinoxes covers a period of 25920 years to return to the starting point,' and in the *Aryan Ecliptic Cycle,* a bird's-eye view of the Indo-Iranian religious history from 25628 B.C. to 292 A.D. is given. It is fantastic to note that Zarathustra was the first Prophet of God and that Śrī Kṛṣṇa and Jesus were his incarnations as the author holds. As Dr. P. S. Sastri (Vide *Prabuddha Bharata* Vol. LXXIII, April 1968) while reviewing *The Aryan Ecliptic Cycle* has justly pointed out: 'Linguistically too, the literatures in the various Indo-European languages came after the Vedic texts. ... Why should the Aryans pray for a life of a hundred winters (*himāḥ*) and a hundred autumns (*śaradaḥ*), if they were in the polar regions once? How could there be the six seasons?' We cannot but notice inconsistent attitudes of the author in the interpretations of scriptural texts. He would have symbolic interpretation with respect to the former and a literal one for the latter, i.e. the Indian Jewish religions (Ibid). The equinoxes cover about 960 years in a cycle. The author's determination of a *nakṣatra* from the name of the deity mentioned does not seem to be correct. If right, why should he not have placed Ramāvatāra with *Punarvasu* which covers 6428 B. C. to 6189 B. C.? While accepting this cycle he places the birth of Zarathustra in 7129 B.C. This can in no way mean that the religion of the Aryans was stellar worship nor that creation in Hindu scriptures arose from the WORD, as in the case of the Avesta and the Bible. It is really fanciful to hold with the author that the Ṛg-Vedic hymns, the earliest of the scriptures came into being after Zarathustra's period, and that Śrī Rāma was a sort of Robin Hood during his exile roaming the wilds. It is common knowledge that an *avatār* like that of Śrī Rāma appears before the end of a yuga (cycle) for refounding righteousness again, and that the Mahābhārata war was quite over about four decades previous to the beginning of the Kali-yuga in 3102 B. C. and so, the author's finding that it was fought in 3102 B. C. has to be righted. No less breath-taking is his conclusion that the *Mahābhārata* is Zoroastrian text! and Avestic Vasiṣṭa is Viṣṇu, and Avesta is Upaste Bhrumuni (Ibid).

(2) The learned author seems to be on solider ground in holding *Avesta* as a work of Zarathustra himself. He has found that the younger *Avesta* is not really younger nor did it belong to any other than Zarathustra. In this context the problem that has arisen for solution is whether *Gathas* and only certain parts of *Yasna* which are composed in Gathic language are alone 'the pure teachings of Zarathustra and the oldest portion of the Avestic religion and the rest of the *Avesta* are products of later times and of unknown authorship'. Thus the question goes to the very root of the matter, what was taught by Zarathustra directly and in person. The learned author after deep research into relevant texts *Vendidad, The Yasna, Vispered, The Khordeh Avesta* consisting of *Taste-Abanyasht, Gosh Yashta Behram Yasht* etc. after scrutinizing the leading writer, Dr. Geiger's arguments in support of distinct authorship of the author on plausible and cogent grounds holds that Zarathustra was the true author of them all. The distinctness and the mysticism of the style was due more to the difference of locale and subject matter. For instance the *Gathas* related to Zarathustra's direct teachings on spiritual and ethical bases while the portions of the *Avesta* in question to Zarathustra's personal life and transcendence over diverse temptations he was subjected to. Again the *Avesta* included Zarathustra's communion with Ahura and other godly spirituals. Besides, *Gathas* were open direct addresses to people, while the other were not quite so, being secluded and reminiscent of the harassment suffered by him. The author has strenuously and honestly endeavoured to cut the gordian knot with respect to the subject matter, and we have no hesitation in complimenting him thereon. The books have neat and attractive formats, but their prices are too heavy for even an interested reader.

P. SAMA RAO

NEWS AND REPORTS

A SHORT REPORT OF THE DEDICATION CEREMONY OF THE VIVEKANANDA MONASTERY AND RETREAT

In Ganges Township, Michigan State, U.S.A.

The Vivekananda Vedanta Society of Chicago celebrated the dedication ceremony of its Vivekananda Monastery and Retreat in its newly acquired eighty acres of orchard land situated in Ganges Township, Allegan County, Michigan State (Route 2, 122nd Street) with an impressive and solemn function on Saturday, July twenty-sixth, 1969 in the presence of a large, cosmopolitan gathering drawn from the states of Rhode Island, New York, Canada, Ohio, Indiana, Missouri, Michigan, Illinois, and from Washington, D.C.

Apart from Swami Bhashyananda, the minister-in-charge of the Vivekananda Vedanta Society of Chicago, three other Swamis of the Ramakrishna Order participated in the sacred function, namely: Swami Satprakashananda, founder and minister-in-charge, Vedanta Society of St. Louis; Swami Shraddhananda, assistant minister, Vedanta Society of Northern California (Sacramento); and Swami Ranganathananda, visiting lecturer from Belur Math, India.

The proceedings commenced at 11.00 a.m. under a large, tastefully decorated canopy with the pictures of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, with a welcome speech by Swami Bhashyananda in which he elucidated the aims and objectives of the proposed monastery and retreat. This was followed by Vedic chanting by the Swamis and probationers of the Chicago centre, and devotional songs by Mrs. Kala Kriplani. Swami Shraddhananda then performed a brief traditional worship at the end of which the arati song, consisting of a hymn to the divinity of Sri Ramakrishna, was sung by the devotees.

At the request of Swami Bhashyananda, the three visiting Swamis as well as Professor Samual Clark of Western Michigan University and Mr. Glen Overton of Dowagiac, Allegon County, Michigan State, spoke briefly on the ideas and ideals of Vedanta, their association with the Ramakrishna Order, and what spiritual benefit the people expect from this noble venture of the monastery.

Swami Satprakashananda, who was the only one present with the privilege of having seen Swami Vivekananda (1863-1902) thrice, then laid the foundation of the proposed monastery in the presence of a devoted gathering, using as the foundation stone a piece of stone secured by Swami Bhashyananda from the house (now demolished) of Mr. George and Mrs. Mary Hale of North Dearborn Street, Chicago, where Swami Vivekananda had received the warmest welcome from the Hale family upon his arrival in this great city to participate in the World Parliament of Religions of 1893 and which remained his home in Chicago throughout his stay in the States for the next five years.

After the foundation laying ceremony, an Indian lunch was served to all the devotees.

The function came to a close at 4-00 p.m. after a rendition of classical music, both vocal and instrumental, given by Mrs. Veena Shukla, Dr. Manmohan Mazumdar, Mrs. Suman Nadkarni, Miss Karin Schomer, and Mrs. Hema Shende.

The local television station took a video tape recording of the whole proceeding for broadcasting later in the day.

Messages received from various Swamis in the United States wishing success for the function were also read.



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